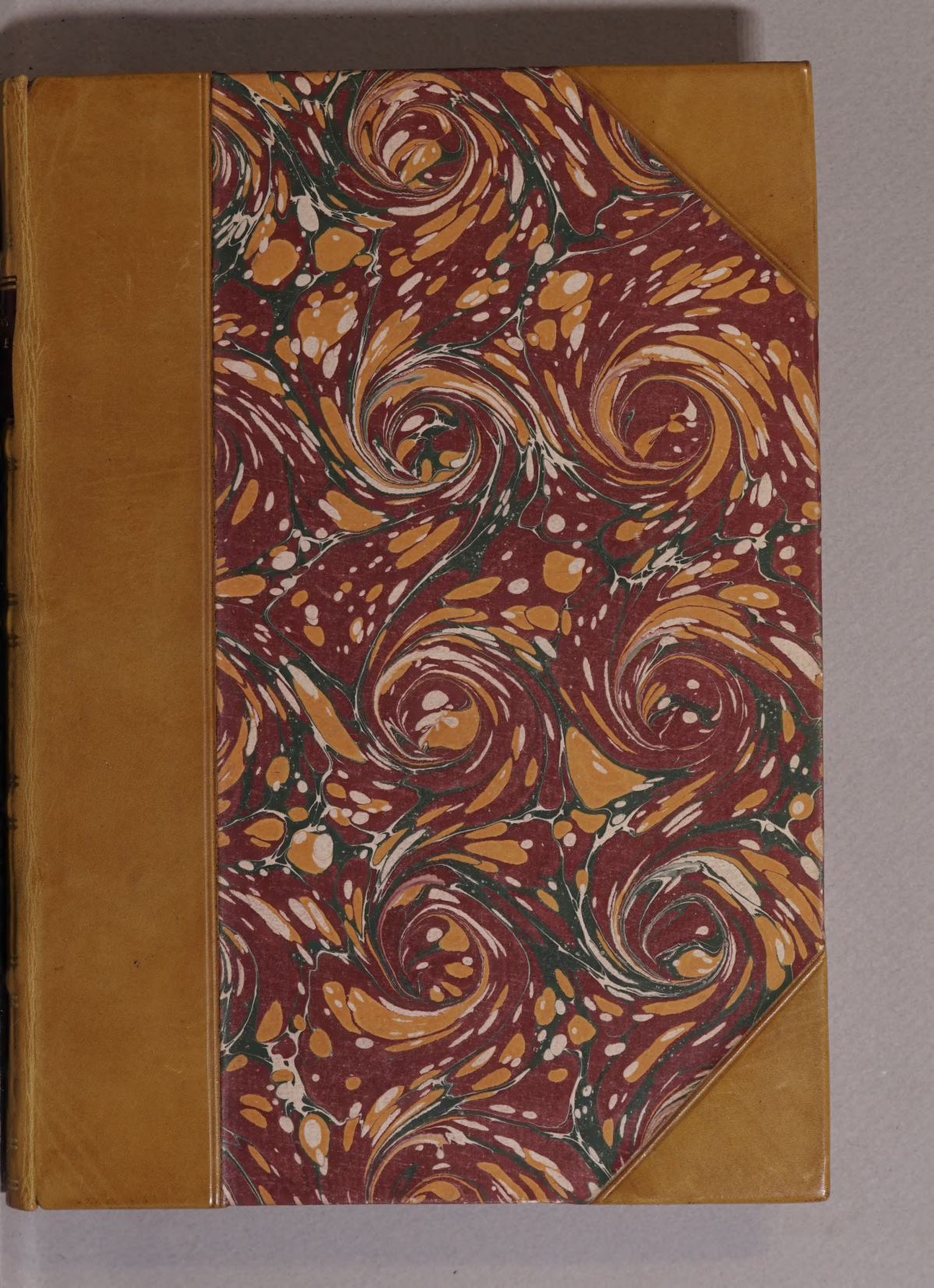

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THE CHRISTIANS Tvvo Chiefe LESSONS,

Viz. { Selfe-Deniall, And Selfe-Tryall.

J.d. c.13

5:6.3

As Also
THE PRIVILEDGE OF ADOPTION
And TRIALL thereof.

In three TREATISES on the TEXTS following:

Viz. { MATT. 16. 24.
2 COR. 13. 5.
IOHN 1. 12, 13.

1599

By T. H.

LONDON,
Printed by *T. B.* for *P. Stephens* and *C. Meredith*, at the Golden Lion in S. *Pauls* Churchyard.
1640.

The Most Noble John Duke of Rutland

RPJCB

To The

HONOVRABLE

and truly Religious *LADY*,

the *Lady* ANNE VVAKE,

Grace and *Peace* through *Iesus Christ* be multiplied.

Most honoured Madam,

HAving had some yeares experience of Your zeale for God, love to the Truth, and members of Christ, continuall exercising your selfe in religious duties, and carefull endeavour so to adorne your profession in forraine parts, that the name of God and his doctrine might not bee prophaned by any of your family among such as are strangers to it, and having observed how your spirit hath been stirred, when you have seene the superstitious

tious and idolatrous practises of other nations; and yet with much affability, and sweetnes of carriage, applying your selfe to those people by all offices of courtesie & charity, seeking to gaine their affections, and credit to the Gospel; having also had speciall helpes & incouragements of your Ladiships example and counsell to further my self in the wayes of Christ: I have emboldned my self to take this occasion to testifie to the world, that I have great cause to blesse God, that ever I had the happinesse to live under your roofe. And wel knowing how welcome Books of piety and devotion are to you, as a small acknowledgement of my dutiful respect, and thankefulnesse for many favours; I here dedicate unto your Ladiship these ensuing Treatises of a grave and godly Author.

If the Copie had beene sent to the Presse immediately from the Author,

it

it would have come forth more exact and perfect; but sure I am, if I or some other, had not taken some paines in the perusall and transcribing thereof, after it came into the Printers hands, it would have passed the Presse more imperfectly then now it doth.

The Printer, tendering the Authours reputation, and the Readers benefit, hath beene at some cost to have it reviewed, and corrected; and one that was inwardly acquainted with the Authour hath laboured with me in this taske; yet we durst not make so bold, as to alter his phrase, or adde any thing of our owne; onely we amended such errours as would have beene imputed to the Authour through the oversight of the Scribe.

The matter handled therein, is of such importance, that I doubt not but

the publishing thereof will be very acceptable and usefull to such as desire to be more throughly instructed in the way of the Lord, and in matters of their owne salvation.

The two great and difficult lessons of Christianity concerning Selfe-deniall & Selfe-tryall, *are here largly discourſed of, and such as would not willingly through* Selfe-love, *and* Selfe-deceit, *hazard the irrepairable losse of their immortall soules, may learne in the first Tract, upon* Mat. 16. 24. *how to make their calling and election sure, upon what termes they may have interest in Christ, and benefit by him; what it will cost a man to be a Christian, and what he must resolve & lot upon to doe, to suffer, what good to forgoe, and what evills to undergoe, if he will be* Christs Disciple.

In the second, on 2 Cor. 13. 5. *The*

duty

duty of Selfe-examination, *sundry selfe-deceits, rules of discovery, and helpes to discerne betwixt true and counterfeit grace are laid open.*

And in the third on Iohn 1. 12. 13. *The priviledge of* Adoption, *and tryall thereof by* Regeneration, *is briefely and pithily discussed.*

Though I may perhaps be blamed by some for medling in another mans labours, yet if any poore soule shall reape benefit hereby (as I doubt not, but through Gods blessing many will) I shall more comfortably undergoe the censure of such as mistake my aime herein. Such as cannot keepe pace with the reapers in the Lords harvest, may yet doe some good in the field by gleaning what others scatterd; & they that are not able to adorne the Spouse of Christ with curious needle-works of their owne making, or present her

with

with rich robes, or bracelets upon their owne cost, may yet be some way serviceable to her, in helping to dresse her, and pin on those ornaments, that others have beene at the paines and cost to provide for her. In the building of Solomons *Temple, there was roome and use for porters to carry burdens, as well as for curious Artificers, and Master-builders.*

Thus hoping, your Ladiship will pardon my boldnesse, in publishing this Booke under your protection, and countenance it with your gracious acceptance, I humbly commend it to your Patronage and perusall; and your Ladiship to the gracious protection of Almighty God.

Your Ladiships humbly devoted in all Christian service.

Z. S.

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THE CHRISTIANS First Chiefe LESSON,

Viz. Selfe-deniall.

MAT. 16.24.

Then ſaid Ieſus unto his Diſciples, if any man will come after me, let him deny himſelfe, and take up his Croſſe, and follow me.

OVR Saviour Chriſt, having told his Diſciples in the 21. Verſe of thoſe troubles that ſhould ſhortly befall himſelfe and them, *viz. That he muſt ſuffer many things at* Ieruſalem *of the Elders, and chiefe Prieſts, and Scribes, and bee killed,*

killed, &c. The matter now comes to this, how *Peter* carried himselfe upon this occasion; Hee grieves that Christ should be deprived of honour, and of an earthly Kingdome, and that he should die, and therefore hee controls Christ, *verse* 22. Where he argueth either Christs fearfulnesse, or rashnesse; either that Christ should not goe, or if hee went, that this should not be: Thus *Peter* would doe that, which would undoe the whole world. Hence Christ speakes to *Peter*, and checks him sharpely; for he saw Satan in *Peter* tempting him; therefore as he reproves him, hee speakes again to the Apostles to fortifie themselves against the stumbling block *Peter* had laid, and he tels them what shall befall them, and himselfe too; for if the head be wounded, the members must needs feele it also; if you will be Christs Disciples, you must take up your Crosse, as Christ did.

In the Text are three things considerable.

1. *The Preface.*
2. *The Dutie.*
3. *The Reason*, in 25. and 26. Verses, both verified by Christ, *verse* 28.

In the Preface there is { 1 *The Parties to whom,* 2 *The time when.*

In the Dutie there is, { 1 *The Act, follow.* 2 *The Ground, there must be a Resolution.* 3 *The Meanes used, and they are,*

Two-fold, { 1 *To deny a Mans selfe.* 2 *To take up the Crosse.*

Now

Now to the Preface where I obſerve two points.
1. The Parties he ſpeakes to, *His Diſciples.*

That even the beſt of Gods Servants need ſeaſonable Counſell and Advice. *Doct.*

Hee ſaid to his Diſciples, *q.d.* Let not *Peter* deceive you, you muſt have Croſſes, you muſt not dreame of Crownes; therefore expect a Croſſe, for it will befall you. Hence come all thoſe Exhortations, *Heb.3.13. Exhort one another daily*, there is none excepted; this muſt not be ſeldome, but daily, and not hereafter, but now, while it is called to day. But what need is there of it? leſt any of you be hardned through the deceitfulneſſe of ſin. As who ſhould ſay, there is great reaſon; for there are many diſtempers, wee are bad of our ſelves, and ready to be led away to ſinne; therefore exhort. This is the reaſon of all thoſe Caveats, 2 *Pet.3.17. Beware leſt yee be led away with the errour of the wicked:* Hee exhorts alſo the like in other places. Beware, that implies there is a need, for the heart is open to many dangers. So *Luke* 12.4. *I ſay unto you, my friends be not afraid, &c.* It is friendly counſell, not to the wicked, but to Gods owne; the ſtrongeſt bones need ſinewes, an Arme cannot lack the leaſt bone; the greateſt Pillars have need of the leſſe things: So in the Church, the ſtrongeſt members in the ſame need advice, and ſupport; the richeſt man muſt uſe the Market; ſo none can live without the Market of the ſociety of Saints; and there is need of helpe to the beſt. Thus we ſee, even a Diſciple, the beſt Saints need the helpe of others.

Heb.3,13.

2 Pet.3.17.

Luke 12.4.

Reason. *In regard of their weakenesse.*

1 The wisest man understands not every thing.

2 What wee know, we oftentimes forget.

3 Though we know, and forget not, yet we are unconstant to follow that we know.

4 Though wee know, and remember, and are not unconstant, yet our hearts are not so affected with the truth, as they should. Therefore, for all these causes we have need the best of us, of Counsell and advice; for what wee know not it may reveale; what we remember not, it may recall; what wee consider not, it may helpe; what we affect not, it may stirre up to, *Act.* 15. 32. *Iudas* and *Silas* exhorted the brethren with many words, and confirmed them, (i) setled and grounded them better in the faith: Even, *Moses* had his hands held up. So we stand in need of savoury Counsell.

Vse 1. It reproves the disposition of carnall men, that cast off Counsell, that turne the deafe eare to it, that mock at it, that thinke they have no need of it; it matters not whether they have it or not. O this is a sturdy Resolution; what sturdy hearts have men now a dayes, that beat back the meanes of grace, and stand upon their Pantables: that say, let him keepe his breath to informe them that need it: I for my part will have none, wee are too old to be taught: hast thou no need? the wisest need it, and thou needst it; because thou sayest thou needs it not.

Ob. But what hath he to do with mee? to play the Bishop in another mans Diocesse, and to row in another mans Boat, &c.

Answ. Every Saint hath to doe with one another, wee are

are our Brothers Keepers except we be *Cains*, and will have *Cains* wages: therefore hee hath to doe with thee, if hee love thee as he ſhould.

Ob. But he is unfit; if a grave, wiſe, learned man ſhould doe it, then it were ſomewhat: but what? for ſuch a young upſtart to doe it? he is unfit.

Anſw. Wilt thou refuſe phyſick, becauſe it comes in an earthen Pot, and not in a ſilver Cup? or refuſe a ſalve, becauſe it ſticks on leather, and not on velvet? ſo becauſe a weake inſtrument, though not ſo grave as others, offers helpe, wilt thou therefore neglect it? Doe not caſt away Counſell, becauſe of the weakneſſe of the Inſtrument, 1 *Sam.* 2. *Old Elies ſonnes deſpiſed Counſell*, and why? the Text ſaith, God had a purpoſe to deſtroy them. It is an Argument God hath a purpoſe to deſtroy a man, when hee refuſeth Counſell, *Exod.* 10. 28. *When Moſes had often ſpoken to Pharaoh, at laſt he caſt him out, and bad him ſee his face no more*, get thee gone, I will have no more of thee. Marke how *Moſes* anſwers: *I will ſee thy face no more*; hee came no more to counſell him, but God came to plague him: therefore take heed thou that ſayeſt, away with counſelling and preaching: Brethren, if that comes not, take heed leſt God come with vengeance. Exod. 10. 28.

Vſe 2. Is Counſell needful for the beſt? This then may exhort us willingly to ſeeke it, and ſubmit to it, when it is offered by God. Nature teacheth lame and blind men to be willing to be led; wee are all weake, therefore let us leane one upon another; wee are all blind, let us therefore be guided. A child can happily tell the next way to a Towne,

better then a man that is a stranger, now it were a mad thing to say, it was a child that directed me, therefore I will not goe that way, *Iohn* 4. *If the people had not gone to Christ, because a woman told them of Christ*, but had said tush, it was a woman that told us of it, therefore we will not goe, they had never seene Christ. Therefore frame your hearts to yeeld to advice, and blesse God that ever hee bestowed it, seeing it is so needfull.

Ob. But if it were not sharpe, I could be content to beare it, but it is so keene and crosse to my nature to have such sharpe reproofe as he gives, that I cannot brooke it.

Answ. Oh it is the better, that Reprehension is best, that stirs most, and sharpe reprehension will most stirre and affect the soule; that Potion is best, that stirs the stomack, and makes a man most sick: if it stirs not, we say that Physick is naught, & the Physician foolish; but if it hit the right humour, then it is excellent: so it is best when the word strikes home, and hits the humour, to give such counsel to the Drunkard, that he drinke no more, because he drinkes in Gods vengeance; oh this is wholsome counsell, therefore consider it, it is the best to have working Physick; oh blesse God for that reproof that comes home closest to the soule, though happily it be not so toothsome, yet it is wholsome: therefore submit to any reproofe. It is a signe of a good heart that is willing to heare, and stoope to any advice: Even warlike *David* was counselled by *Abigail* a woman, and he blessed God for it, and laid downe his weapons: so when thou goest on in a wicked course, though it be a servant or a child

child that reproves thee, yet submit: *David* was above *Abigail*, and yet he submitted to her counsell, and blessed God.

The *Time When: Then*] when *Peter* spake to withdraw him.

Whenany persons shall out of carnall respects, labour to with-draw a man from God, then spirituall Counsell is most seasonable. Doct. 2.

When *Peter* counselled carnally, then Christ counselled spiritually, *Malach.* 3.16. When proud men spake stoutly, then spake they that feared God, that was a fit opportunity, *Gal.* 2.5. When *Peter* had dissembled, then *Paul* withstood him, it is with the soule, as it is with the body; we are most carefull where most danger is: In the plague time, when the aire is infected, we get Antidotes to keep us from the infection of the ayre: therefore let us get Antidotes of wholsome advice and counsell. Mal.3.16. Gal.2 5.

Thus much of the Preface.

Now we come to the *Duty*, which was the second Generall, wherein are these things 1. the Act. In which two things.

1. *The Ground, If any man will.*
2. *The Nature of it, Come after Christ.*

So that faithfull walking is a following of Christ. *If any man will*] hee leaves it not to any mans liberty, but directs what he should doe: if you follow Christ, you must *Resolve* on the matter.

There must be a sound Resolution to follow Christ, before it can be done, and soundly practised. Doct.

As who should say, do you resolve on the matter? if there bee a sound Resolution, it may bee then

then it will thrive; but if not, all is to no purpose,
Act. 11. 23. *Act.* 11. 23. There is a fine passage; the Text saith, *Barnabas* was a good man, and exhorted them to cleave unto the Lord, but how? with a decree of heart, as who should say, make a Decree according to the lawes of the *Medes* and *Persians*, never to be revoked, and called back, never to be removed from God, my God I must have, let honour and all stay: pray I must, though the world lye at fixe and seven, I will keepe a good conscience to the worlds end: the Gospel shall prevaile with mee, come what will come: after this Resolution
1 Pet. 4. 1. you will buckle to the truth, 1 *Pet.* 4. 1. be armed with the same mind, every man must have the same mind that Christ had, what is that?
Psal. 40. 8. *Psalm.* 40. 8. *It is my heart to doe thy will*, Christ, though he foreknew the crosses that should come, yet it was his mind to doe his Fathers will, therefore put on this Resolution, as Armour of Proofe, I will doe any thing God bids me; and I will not doe it by fits and turnes.

For the opening of this point observe two particulars.

1. *What this Resolution is.*

2. *Why we must resolve before we practise; not to be fly-backs*; oh it is to bee feared, that that man will be as dry leaves in Autumne, and as stubble before the fire, which wants his Resolution.

Quest. *Q.* 1. *What makes up this Resolution, and this Will?*

Answ. *Answ.* It is made up in two things.

1 The Iudgement must be convinced of the goodnesse

neſſe of the cauſe we have in hand; elſe if it bee but a humour, it will never hold in trouble; but when ſound Arguments, ſound Scriptures are alleaged, then the heart ſhould be fully ſwayed; this is one part of Reſolution, when the mind is thus ſetled, and the underſtanding thus poized, there is a great part of Reſolution, 1 *Cor.* 2. 2. *I determined to know nothing among you, but Ieſus Chriſt, and him crucified*; hee determined, that is, he judged thus, he had an Argument for it, *Hebr.* 11. 25. 26. *Moſes judged affliction better then all the treaſures of Egypt*, his underſtanding was fully ſet downe, and convinced of it: therefore get good Arguments, which may beare up the heart. 1 Cor. 2. 2. Heb. 11. 25, 26.

2 When the underſtanding is informed, then alſo the *Will* muſt worke to make up a ſound Reſolution: The *Will* muſt ſay *Amen*, I will have it; it ratifies that which reaſon ſaid, and now Reſolution comes according to the nature of Good, and ſo choſen by the *Will*, the beſt thing is moſt reſolved upon. Now Chriſt is the beſt, therefore to be moſt reſolved on. It is beſt to ſuffer for God, ſaith the Vnderſtanding, is it not? yes ſaith the Heart, it is better to have Chriſt in a Priſon, or at the ſtake, then to be without him, ſay Heart, is it ſo Heart? then ſaith the *Will*, I will have it, come what will come to the contrary. The Vnderſtanding ſaith, the wayes of God are peace and pleaſantneſſe, I will therefore have them; and when the Vnderſtanding ſaith this, the Will alſo ſaith the ſame; this makes up a Reſolution, *Ruth.* 1. *Naomi* reaſons with *Ruth* to perſwade her to returne, now ſhee went for God, and for Religion; and therefore Ruth 1. 18.

all things to the contrary, being propounded verse 18. Shee was stedfastly minded to goe; God and misery was the best, and therefore shee resolved here, this is Resolution. Now it is right, and the failing in any of these two breakes it; if a man say, I know and doe not Will it, that is folly: If a man say, I will, and have no reason for it, it is obstinacie, and not a sound Resolution. And so when the Vnderstanding is informed, and the Will is not setled on it, it is only Consultation; but the Will saith, I will not have it thus: A man may be good in Consultation, but not in Resolution: when the Drunkard is convinced, it is an evill to be drunke; and so the Vsurer, but yet will be so still, and with the Addar turne the deafe eare, and will continue in it still, and the Adulterer is convinced of his sin, when he goes in to the Adultereſſe, hee shall never returne, here the Vnderstanding is cleare, but the Will comes not off, and so he will have his sinne still: so when the Persecutor is convinced, that persecuting Gods Saints is a sinne, and hates it, this is cleare to the Vnderstanding, yet the Will will be malicious still: the heavieſt part is the Will. As in a Parliament. Consultation, they must propound all to the King, and he must ratifie, and confirme it; now when the Will saith, I will not ratifie that, I will not leave that sinne, nor take up that duty, now all this while it is not ratified, till the Will come off. Away with these pieced and patched Resolutions and purposes, as to say, it were good, it were so, and I would all would doe so, and I could afford to bee so, but all the world would persecute mee: this is a *Haife-Resolution*; away

away with these patched Resolutions, to have Reservations at every turne, it is nothing else but hypocrisie, and dissimulation : say therefore; Is not the sanctification of the Sabbath day, better then the prophanation of it? say *Heart*, is not precisenesse in a Christian course better then with the Harlot to wipe the mouth, and say all is well? and all truth, though the least) that God reveales, is it not better then all the world? if it be, *Will*, doe thou close with it, and say within your selves, here are reasons cleare, let heaven and earth meet together, though al the dust on the earth, and sands on the shore, and spires of grasse in the fields were Devils, I will have that which the word reveales, though I die for it. This is a happy heart; when the soule sees, the greatest good is holinesse, and resolves to have it, this is a sound Resolution.

Because the root and spring of all our actions comes from a Resolution, as a mans purpose is, so a mans practice is. Resolution is the maine poize of a mans actions; the hand of the Dyall goes, as the wheels of the Clock turne it within, whether right or wrong: so the hand workes, the tongue speakes, because the Will and Heart worke by Resolution. I will have this, saith the soule, that is, the Will, the chiefe faculty of the soule in resolving; and then the heart goes; now then if action be carried by resolution, then resolution must bee first, *Rom.6.17.* the Text saith, *They obeyed from the heart:* when the heart resolved, it was done; hence God so often requires the heart; for if that goes forward, then all goes forward too: as in a fortified Citie, the Castle commands al the town; *Reason* 1. Rom.6.17.

so Resolution commands the whole man, tongue, hand, and all; if a man will saile on the sea, hee must have a storme to guide the ship: so of the sailing of the soule in the world, if thou wilt saile aright, and come to the right haven, Resolution must be the sterne, and that must guide all; so that the Argument stands thus, If Resolution be the root of every act, then it must goe before every act; but it is so, therefore Resolution must go before practice.

Use 1. Is it so, that Resolution must goe before practice in Christianity? then here is the reason that many come not on kindly, and follow not a Christian course stoutly. It should not be appearance, that should carry a man, but sound Resolution: while peace remaines, men professe, but in time of trouble, for want of Resolution, they faile, they that lay not the foundation sure, and set not the Pillars fast, easily totter: so many reare up a brave profession, but ram it not fast, therefore they totter: oh, hee that totters, hath not that inward resolution to love God, and Grace above all, *Rom.* 1. 18. generally the fault is not ignorance, that men fall off, but the Will breakes the bargaine, and saith, I will not be in prison, or be brought to the stake for the truth, and yet we will make great profession too. I will, say some, never be a Papist, &c. what a Resolution is this? the tongue speaks well, but what saith the Will? if that resolves not of it, it is nothing. If the King set not downe his hand to lawes, I have nothing to doe with them, they are of none effect: Therefore they are said to with-hold, and detaine the truth in unrighteousnesse,

Rom. 1. 18.

neſſe, *Rom.* 1. 18 you know you ſhould doe righteouſly, but you will not; thus you hold downe the truth; many thinke to goe to heaven, and yet buy and ſell on the Sabbath day, and thinke to goe to heaven with a ſleepy profeſſion, and yet never make this Reſolution, but they are deceived. Rom. 1.18.

Uſe 2. It is a word of Direction, or Exhortation to us. Is Reſolution ſo neceſſary? is that the way? then let us be wiſe to begin at the right end. Hee that will live a holy life, muſt labour for ſoundneſſe of heart, the wicked had laid a net for *Davids* feet, and hee had many troubles, but what then? his heart was fixed, *Pſal.* 57. 6. that was his bottome, he held faſt ſetledly reſolved in God; let them doe what they could, yet hee knew what to do; ſo your heart will never be ſound, till your heart bee fixed on God; thus a man muſt doe, if hee will walke holily: that of *Daniel*, *Dan.* 1. 8. Many feare-intanglements would have hindred him, but he purpoſed with his heart to walke with God, *Ruth.* 1. 18. When ſhe ſaw that ſhe was ſtedfaſtly minded to goe with her, ſhee left off ſpeaking to her; as who ſhould ſay, ſpare your breath, I am reſolved of it, the houſe ſtood faſt, becauſe it was built upon a Rocke, by Rocke is meant a ſound ſetling in Religion; and he that hath this, he perſevereth, *Act.* 11. 23. *Cleave to God with a decree of heart*, it is not a matter of ſpeculation, let the heart be there: oh, but what ſhall become of life, liberty, children and profit? If I may have theſe and God, then welcome; no, a ſoule that is gracious, will not doe thus, but it ſaith, If I have not theſe, yet my Decree is, God is mine, though I die for it, Pſal. 56. 6, 7. Dan. 1. 8. Ruth 1. 18. Acts 11. 23.

Deut.5.29. this is the right way indeed, *Deut.5.29. When God gave the Law, hee passed by fearfully like a flush of fire*, here was the Law given with judgement, then they feared and trembled, then every one would bee a Professor, and doe what ever he commands them, then they would heare it, and doe it: this they say: but oh, saith the Lord, that there were such a heart in them, to doe as they say, you say well, these are good words, but it is nothing without an heart, where is that sound Resolution? oh that you had a heart to these things; that whatsoever comes, though earth shake, and Devils rage, yet having a heart resolved you may persevere, and hold out for ever.

Quest. *Answ.* *Q. But how shall I get this Resolution?*

A. Labour for two things, that so thou maiest attaine unto it.

1. Iudge according to the Word, not according to the world, for otherwise you will misiudge, and not resolve, *Psalm.73. David* judging by the out-side of the world, almost stumbled and slipt: Therefore judge upon these two grounds.

1. Iudge not by friends and neighbours, and the like, but judge according to the ballance of the Sanctuary, judge by the Word. It is a fine and pleasant thing to be in honour; yet it is but a lying vanity, saith the Word, there is but one thing necessary, *Psal. 62.9.10. If riches increase, set not thy heart upon them*; at the day of death your riches cannot comfort you, therefore set not your hearts upon them, judge them by the Word, that saith, there is but one thing necessary.

Psal.62.9.10.

2 Iudge

2. Iudge not by the preſent view, but by the conſequent, and conſider what will be at that day; you thinke, liberty is ſweet, but looke not at the preſent; but the glory of a good courſe is afterwards; marke the end, and ſo looke at *Dives* and *Lazarus*, none would be in. *Lazarus* his condition now, in this life, who would not be a *Dives* now? to goe in brave ſattin, and fare deliciouſly every day; but looke to the end, they both dye, and *Lazarus* goes into *Abrahams* boſome, that is, into heaven, and *Dives* to hell: whether hadſt thou rather be *Dives*, or *Lazarus* now? I make no queſtion, but all will ſay, it were better to be a *Lazarus* now; ſo judge of theſe things by the end, and conſequence, whether is it better to ſtudy the word, and to lay downe pride, or to vaunt it, and play the Ruffian? one is praying, another is playing, which is eaſieſt? the one is not troubled, but merry, and that were beſt, if it would hold; but judge by the end, and imagine the day of judgement came, whether would you be then, a broken heart, or a Ruffian? 2 *Theſſ.* 1.7.8. and to you who are troubled, reſt with us, when the Lord Ieſus ſhall bee revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, nor obey his Goſpel. God comes, and ſaith to the troubled, *Reſt*: thou haſt been troubled before ever eaſed; but as for him that ruffins it out now, the Lord Ieſus will come with flaming fire in vengeance againſt him, on whom will God take vengeance? the text ſaith, on them that know him not: Now judge by the end, whether of theſe is beſt: ſay *Conſcience*, whether wouldſt thou have God

2 Theſſ. 1.7.8.

God find thee sporting, or praying at that day? is it not better now to bee troubled, then hereafter everlastingly to bee confounded? Iudge with righteous judgement, it is tedious to bee with *Paul* in prison, but it is not tedious to bee with him in heaven; Iudge therefore as the word judgeth, and yee shall not be deluded.

Quest. *Q. But how shall I get my heart to it?*

Answ. *A.* Looke up to God, and labour to set the highest price on God, and heavenly things; and that by two helpes.

1. Daily suggest, and discover to thine heart a greater worth in spiritual, then in temporal things, there is some good in these things, but bee ready to convince thy heart, that there is more good in spirituall things: The Devill would fore-stall the Market, and set a higher price upon these things, then on spirituall; but labour thou to see more worth in Grace, then in other things; when thy covetous heart saith, I will be rich, oh then presently say, what inheritance is there like heaven? when thy voluptuous heart saith, I must have my pleasure; presently say thou, what pleasure is there like the pleasure the soule hath in Christ? look at those joyes in Christ for ever, that is better then all this, this joy is madnesse, thus when the soule would bee stealing away, offer the best things: would the soule have ease? why it is better to bee bound in prison, then to be bound in unbeliefe; as a man when he goes to buy a commodity, hee desires to see the best things, *Psal.* 73. 25. *Whom have I in Heaven or Earth, but thee O Lord?* we have him here now in mercy, and we shal have him in mercy hereafter,

Psalm. 73. 25.

hereafter and in glory; and what would we have more then this? when Satan layes disgraces and discouragements upon good courses, and also miseries and vexations that come thereby, then be thou ready to shew more misery in bad courses; have reasons to cry downe those crackt commodities; and when he saith, to burne for the Gospell that is a miserable thing, then say thou, it is better to burne here then in hell hereafter. The Devill saith wicked men are brave men, yea, and they shall be damned too; the Devill saith as *Balack*, thy God keepes thee from honour; but answer him, if I had it, it might be my destruction; I am here troubled, but I shall be for ever comforted; therefore regard not what Satan shall buzze at the eare of thy heart concerning trouble and the like, but say thou, though I am here troubled, yet I shall be saved; thus let not Satan forestall thy heart with these temptations.

The next Point is taken from the nature of the duty;

Come after me.]

The Lord Iesus goes before, and is the Captaine of his Church, Ioh. 10. 4. He goes before his sheep, and they follow him. *Psal.* 79. 13. We thy people and the sheep of thy pasture will praise thee, *Exod.* 13. 21. The Lord was a pillar of Cloud by day, and a pillar of fire by night to leade them, that was a type of the *Lord Iesus*, who ever goes before his servants, *Ios.* 5. 13, 14. as a Captaine of the Lords Host am I come; it was the *Lord Iesus Christ*. *Doct.* Ioh. 10. 4. Psal. 79. 13. Exod. 13 21. Ios. 5. 13, 14.

Christ is a Captaine two wayes.

1 By his spirit, *Ioh.* 16.13. when the spirit of Truth is come, he will guide you into all truth.

2 By his Word, the silver trumpet which speakes openly and secretly, and the Spirit and the Word goe together.

Reas. 1. Because he hath most right to it, *Eph.* 1.22. he hath put all things under his feete, *Heb.* 2.10. for it became him to make the Captaine of their salvation perfect.

2 He is fit for it, hee knowes where all the enemies are, he knowes the Devill, and the heart: he is most wise, and most powerfull; he is an ancient Captaine, and knowes how to deliver his; he can goe beyond any, he hath an Iron Scepter to crush his enemies, *Psal.* 2.

Use 1. Is Christ the leader of his Church? Then seeke to him upon all occasions; never goe into the field without a leader; let him goe with us

Psa.85.8. *Psal.* 85.8. *I will heare what the Lord will say.* The Campe goes to the Generall for direction. Goe to Christ you doubting hearts; you say, trouble is comming, but see what Christ saith, and follow

Heb.12.2. him; learne the watch-word, *Heb.* 12.2. *Looking to Iesus the Author and finisher of our faith*, when troubles come, look up to Christ, and say, our eyes are towards thee. Oh looke up to Christ to bee

Psal.119.125. guided, *Psal.* 119.125. *I am thy servant, O give me understanding*; so in all weakenesse goe to Christ and say, I am thy servant, teach me to keepe thy

Ios. 10.6. Commandements, *Ios.* 10.6. Slack not thy hand, *&c.* when the *Gibeonites* had made a league with *Ioshuah*, all the Nations of the land conspired against them, and mark whither they send, to *Iosuah*

to

to *Gilgal*, saying, slacke not thine hand, but come and help us; so it is with a poore sinner, that hath made a league with Christ, all the rabble of Ruffians follow him, sathan by temptations laboureth to intangle him, the world by scoffes and reproaches labours to withdraw him from God and a good course; now send to *Ioshuah* to the Campe in *Gilgal*, send to the *Lord Iesus Christ*, and say, slack not thy hand from thy servant, but save and helpe me, *Psal.* 80. 1, 2. Give eare O Shepheard of *Israel*, but marke what followes, before *Ephraim*, *Benjamin* and *Manasses*, come and helpe us: the meaning lyes thus, it is a phrase taken from the Children of *Israel* in Warre, 3. lay Eastward, 3. Westward, 3. Southward, and the Arke in the midst. Now these three Tribes *Ephraim*, *Benjamin* and *Manasses*, lay behinde the Arke, and before them Christ riseth, before weake sinfull creatures Christ stirres himselfe. Psal. 80. 1, 2.

Use 2. It is a word of Terrour to the wicked. What will become of them that come in battle array against Gods children with a rage that reacheth to heaven, or rather to hell? Those that say as *Ashur*, *Isa.* 8. are not my Princes altogether Kings? Thus he counteth the day to be his; so it is with many wicked and proud men, they thinke all the world is theirs; it is true, your politicke wisdom is greater then the godlies is, but *poore Good man such a one*, and *poore Goodwife*, such a one, they are simple, yea but Christ the Commander of the Lords Hosts incamps about them; therefore let me speak plainly, if there be any soule in this place guilty of this, to that soule be it spoken, he is an

Isa.37.23. oppoſite to the *Lord Ieſus Chriſt*, *Iſa.* 37.23. mark how the *Lord* takes it to himſelfe when *Hezekiah* was ſpoken ill of, whom haſt thou reproached, and blaſphemed? againſt whom haſt thou lift up thy voyce, and exalted thine eyes on high? even againſt the holy one of *Iſrael*, therefore at ſuch a time let them know that they deale with a wiſer then the wiſeſt of them, and hee will cruſh them hereafter if he doe not convert them here; you love Chriſt you ſay, but you hate his members becauſe they are hypocrites; tuſh, that is a fancy; can a man ſay, I love your head well, and yet would chop off your armes? therefore heare, and feare for ever, and let your hearts ſhake and tremble, becauſe you have oppoſed the *Lord Ieſus Chriſt*, the Captaine and Admirall of his Church, and wonder with your ſelves that you live; good Lord, that I that have been ſuch an oppoſite ſhould live!

1 Sam.4.7. 1 *Sam.* 4.7. wo, wo to us, for the great God is come into the Campe. Brethren, ſhall I tell you the meaning of it? The Ark was a type of *Chriſt*: now when the Arke was brought into the Camp, mark how the cry was, woe to us, for God is come into the Campe; theſe are the Gods that ſent plague after plague upon *Pharaoh*; this was but a type of Chriſt, Ye therefore that ſell your ſelves againſt the *Iſrael* of God, yee malicious contemners of Gods truth and goodneſſe, it is a wonder that the great God of heaven and earth hath not conſumed you; it was that Chriſt that had a rod of Iron to cruſh his enemies whom ye have oppoſed, therefore thinke not Gods Children are ſimple, for the more feeble they are, the more God will

will helpe them, *Deut.* 25. 17. Remember what *Amaleck* did unto thee by the way; *Amalek* took advantage of them when they were weake, therefore remember *Amaleck*, and hee remembred him indeed, for in 1 *Sam.* 15. God bid *Saul* slay *Amaleck* and utterly destroy him; I doubt not but God is the same God now as ever he was, God ruinates oppossers especially. God saith, I remember such a man opposed me, let plagues pursue, and vengeance overtake him speedily; God is just and true, therefore let him that opposed heretofore, persecute no more now; take heed now of medling with Gods weake ones, for Christ is their Captaine.

The last Vse is this, namely a word of comfort, Let the earth bee glad, and the Nations rejoyce for ever, be their enemies never so unquiet, be they what they can be, there is more mercy on Christs part to deliver you, then there is or can be malice on their side to oppose you. *Vse* 3.

Brethren, this is that which will stand by you one day, remember Christ is yours, *Iohn* 6. 17, 18, 19. the sea raged, night approached, and their hearts trembled to see *Iesus* walking on the Sea; marke what Christ saith, it is I; as who should say, It is a tempest makes you shake, but it is I that deliver you; the night is darke to trouble you, but I am here to comfort you: the world is the Sea, the soule the Shippe, miseries the tempest; and when you see all these things threatning poverty and anguish, yet remember, it is I; art thou in prison? Remember I am there to deliver you, and as long as CHRIST is there to helpe you, *Ioh.* 6. 17, 18, 19

steele your faces; who would not be a Souldier to have Christ his leader and Captaine? therfore see and consider, there is the *Lord Iesus Christ*, he is in misery to helpe and succour his.

It is a great com- 1. In temporall afflictions.
fort in two Cases. 2. In spirituall temptations.

1. For the time of temporall trouble and afflictions, that place is pregnant for this purpose,
Micah 4.5. *Micah* 4.5. Every one will walke in the name of his God. The Philistines had their god Dagon, the rich man walkes in the name of his god riches, but marke what the Text saith, we will walke in the name of our God for ever and ever. Your good god riches will be gone in misery and sicknesse, and when you have most need of comfort, where is your god riches now? but let us walke in the name of our God for ever; in the name of Christ who lives for ever. That also of *David* who slew Kings for their sakes, *Og* the King of *Bashan*, for his mercy endureth for ever; how ever misery endureth, yet his mercy endureth for ever. Therefore walke thou in the name of thy God; wicked men endure yet a while haling, yet mercy endureth for ever comforting of GODS Children. Let thy heart therefore be comforted with this.

2 In temptations, you are weake and have little helpe; but have an eye to thy Leader, what ever thy blindnesse bee, yet thy Leader can informe
Isa. 58.8. thee; that place is marvellous sweet, *Isa.* 58.8. Righteousnesse shall go before thee, and the glory of the Lord shall be thy rereward. Here the *Lord Iesus* appeares like an armed man of Warre, and there

there are two parts in the Army, beſides the body, the Van-guard and the Rere-ward, both theſe defend the body; ſo the righteouſneſſe of Chriſt is the Van-guard: ſatan ſaith, thou haſt ſinned, *Chriſts* righteouſneſſe ſaith, I have ſuffered; now the righteouſneſſe of Chriſt goeth before, the guilt and puniſhment that is taken away; conſcience ſaith, thou haſt ſinned, righteouſneſſe ſaith, Chriſt hath ſuffered. Then ſecondly, the glory of God that is in the Rere-ward, that is the glorious grace of God, taken out of that of the *Romans*, they were deprived of the glory of God, that is, the glorious Grace of God that ſhall be the Rere-ward. Saith the ſoule, ſinne yet peſters me, it is not ſubdued as it ought to be, yea, but the glorious grace of God will ſanctifie that heart of thine. The righteouſneſſe of Chriſt is the Van-guard, the glory of Chriſt thy Rere-ward; there is righteouſneſſe going before thee, and grace after thee; therefore thine enemies ſhall bee ſubdued. You ſee then marvellous comfort.

Now we come to the next point, following: *Follow me*] that is performe obedience to me.

Faithfull ſervice and obedience is a following of Chriſt, or comming after him. His practice is a preſident to us, his action a copy for us to imitate. *Doct.*

The proofe of this point is evident, 1 *Cor.* 11. 1. be ye followers of me, as I am of *Chriſt*, and therefore, *Gen.* 5. 24. *Enoch* was ſaid to walk with *God*, that is, to doe as God doth. The Point is of great uſe, therefore give me leave to make knowne three things. 1 Cor. 11. 1. Gen. 5. 24.

First,

First, — In what we should follow Christ.
Secondly, — How farre wee should follow Christ.
Thirdly, — The reason why service is following of Christ.

For the first, Namely, *In what wee must follow Christ.*

And that is,

1 Partly as he is God.
2 Partly as he is Mediatour.
3 As he is Man.

I will cast it into two conclusions which discover, 1. In what we must follow Christ, as he is God. 2. In what we must not imitate our Saviour.

1. We must know there are some inward properties in God that the creature cannot imitate the like. No creature can create, or be Infinite, or the like, and it is blasphemy to thinke it.

2. There be other qualities that *God* doth vouchsafe to leave an impression of in the creature, and the creature is said to imitate God therein, be holy as God is holy; and bee mercifull as God is mercifull; but the Scripture doth not say, imitate God in Infiniteneſſe, *Matth.* 5.48. 2 *Pet.* 1.4. a man must be partaker of the divine nature of *God*; the Lord is holy, and patient, bee thou so too. Expresse the vertues of God, as that 1 *Pet.* 2.9. and therefore we must and ought to imitate Christ. A christian should so live, as men might say, God is holy, for his Saints are holy.

Mat. 5.48.
2 Pet. 1.4.
1 Pet. 2.9.

2 Looke at our Saviour as hee is Head of the Church, there we must be like him in three things,

As

as a Propher, as a Prieſt, as a King. He was a Prophet to teach others, ſo ſhould we be, daily endeavouring to inſtruct and teach our families. Hee was a Prieſt to offer ſacrifice, and ſo ſhould wee, to powre out our ſoules for others in prayer to God. He was a King to ſubdue ſinne and ſathan, *Revel.* 1.5. He hath made us Kings and Prieſts to God the Father. *Chriſt* is the King of his *Church*; ſo we have a part of his office. He was a Prieſt, ſo are we made ſpirituall Prieſts; He was a Propher, ſo are we made ſpirituall Prophets. *Chriſt* hath made us Kings to domineere over our baſe diſtempers and corruptions; we ſhould be Prieſts to offer our ſelves ſoules and bodies as a living ſacrifice and acceptable, *Rom.* 12.1. in all theſe we muſt imitate *Chriſt*. Rev. 1.5. Rom. 12.1.

3. Looke at the *Lord Ieſus* as he was *Man*, and whatever he did, as he was *Man*, we muſt (when the like occaſion is offered) doe the ſame, he being a child obeyed his Parents; if thou beeſt a child, thou muſt doe ſo too; He humbled himſelfe, ſo doe thou; he uſed no guile, doe thou ſo likewiſe. Looke in what relation thou art in that he was in, doe thou as he did.

How farre may wee goe in imitating Chriſt? *Queſt.* that alſo is to be ſcanned.

Three particular Rules will make it evident. *Anſw.* You muſt imitate *Chriſt* in all thoſe things formerly mentioned; you are Kings then; if you are Chriſtians, you are Kings over all your ſins.

Object. But is it poſſible to cruſh every diſtemper?

Anſw. Look as it was with *Chriſt*, he lay three

dayes under the power of the grave, but he rose againe; so it may bee with thee; the violence of Sathan may keepe thee under, but thou shalt get the better, having greater care to master these: though the stone of hard-heartednesse he rolled over, yet thou shalt rise againe. Thus we must do,

Acts 13.22. *Acts* 13. 22. *David* had a heart as Gods heart; how? In that he did all his will. Thou must not patch, but labour to subdue all.

2. Wee must not doe it Vniversally only, but *Sincerely*. It is not possible for a sinner to come to perfection of exactnesse; but what he cannot do in exactnesse, he will doe in sincerity. A Scholler cannot write so well as his copy, but hee will imi-

Ioh.5.30.8,50. tate his copy, *John* 5. 30. *John* 8. 50. *I seeke not my will, but the will of my Father*; so the will of God should carry a faithfull soule, he will not seek his owne will, but Gods will 2 *Chron*, 25. 2. *Amaziah* did that which was good in the sight of the Lord, but not with a perfect heart.

3. Wee must follow him *Constantly*, Not by fits and starts; No, these aguish fits are nothing; if you belong to *Christ* you must doe it constantly.

Numb. 14.24. Thus it was said of *Caleb*, *Numb.* 14. 24. the Text saith, he followed God *fully*; so it must bee with thy soule, thou must follow GOD so, that thou mayst attaine the end of thy hope. Thus *Vniversally*, thus *Sincerely*, thus *Constantly*, thou must follow *Christ* in the former Conclusions.

Reas. 1. Rom.8.13. Because they have the same spirit that *Christ* hath, *Rom.* 8. 13. *If the same spirit that raised up Christ from the dead bee in you*, &c.] Looke what spirit is in *Christ*, the same is in the Saints.

2. They

2. They have the same law and will to judge them, *Ier.*31.33. *I will put my law into their hearts*, as it is said of our Saviour, *It is in mine heart to doe thy will*, *Psal.*40 8. So the Saints having the same Rule to guide them, the same spirit to inable them, they must needs have the same course. Looke as it is with two Clockes that have the selfe same poizes, and the selfe same wheeles, they will strike both together, so it is with the heart of a Christian, the spirit of *Christ* is the poize of the heart, and his grace the wheele, therefore he performes duties like *Christ*. *Reas.* 2. Ier. 31.33. Psal.40.8.

Let us learne a point of wisdome how to carry our selves. Remember who is your Leader. See the *Lord Iesus* going before you, and then goe on comfortably. You know what *Gideon* said, *Iudg.* 7.13. *Looke upon mee and doe likewise:* So *Christ* saith, how ever he be in the heavens, yet he speaks out of his word, *Look on me and doe likewise.* I was meeke, let the same minde be in you. You know what the Psalmist saith, *I have set the Lord alwayes before me*, the word is in the originall, I have equalled him with my eye. So see *Christ*, equall him, and step no farther then he goes before thee. *Use* 1. Iudg.7.13. Psal. 16. 8.

Ob. But this is marvellous hard; what, to be fetterd to nothing but the thoughts of *Christ*; how irkesome is this? *Obiect.*

Sol. It is no matter of bondage; it is liberty, *Iohn* 5.19. *The Sonne can doe nothing but what hee seeth the Father doe*; was this the mind of our Saviour? let the same minde be in you. Let every one say, I can doe nothing but that which *Christ* doth before mee; and in all our acti- *Sol.* Iohn 5. 19.

ons, let this be the question, would *Christ* doe so? then will I.

Quest. *But how shall I learne the will of God?*

Answ. In approving that which shall be acceptable to God, *Eph.*5.10. See the pillar of fire, that is, the word of God, goe before you. Would you know whether you may buy, or sell, or bowle on the Sabbath day? Aske, would the *Lord Iesus* bowle, or buy, or sell, on the Sabbath day? Would hee drop into Ale houses? And if thou knowest these things and wilt not reforme them, thou walkest no in the wayes of *Christ*.

Object. But we are weake and feeble.

Sol. Then plucke up those feeble hands, bee not sluggish; but presse on as farre as thou canst, and looke up to *Christ*. The child that knowes not the way to the market, when he is weary, he cries, father, father, leade mee, and then his father takes him and carryes him in his armes. Oh you little ones! you younglings in *Christ*; goe as fast as you can; follow your father; what *Christ* did performe, doe you; do not goe away, and say I cannot pray; hast thou the Spirit of *Christ*, and canst thou doe nothing with it? endeavour what you you can; and when you cannot, seeke to heaven, and cry, my father helpe me; call on your Father, and he wil carry you on Eagles wings, and though you have not then ability, you will have it afterwards. He that is free in duty, will be the better able to do it. Enquire which way *Christ* went, and goe that way to thy everlasting comfort.

Use 2. It is a word of *Examination*: Here we may see whether we follow *Christ* or no. Therefore examine

mine your selves whether it be so with you or no; whether we follow the steps of *Christ*: here wee may see whether we be Christians or no; if a man should call you an Infidel, you would be very angry; but now try your selfe. See, if you follow *Christ*; if not, you are no Christians, *Iudg.* 13.6. try as they did when they came for spies; they were thus tryed by the word *Shibboleth*, they pronounced it *Sibboleth*, and so were found out; and there fell forty two thousand of them. So every mans tongue discovers him. Trie thy selfe by sincere obedience; canst thou speake the language of *Vniversall Obedience?* if not, you are not true Christians. This word *Shibboleth* will discover you; can you walke as *Christ* did; then you are a Christian: but if you say *Sibboleth*, and have a lisping profession, then you are no Christians. Set your hearts at ease, you were never true followers of *Christ*. And here are three sorts to bee excluded. Iudg. 13.6.

1. See what will become of those that set themselves in desperate opposition against GOD; such as are enemies to the *Lord Iesus*, *Revel.* 12.7. And there was warre in heaven, *Michael* and his Angels fought against the Dragon, and the Dragon and his Angels fought, *&c.* *Michael* is *Christ*, and his servants, they suffer: The Dragon is the Devill, and his instruments they persecute. Now on his side you be, whose Souldiers you be. *Paul* did many things contrary to the *Lord Iesus*, *Act.* 26. 9. hee opposed his servants; and if thou doe so, thou art one of the Dragons servants; thou art not a follower, but a persecutor of the *Lord Iesus*, a Rev. 12.7. Acts 26.9.

fighter against *Christ*, he went not that way. Dost thou oppose the power of the word when as it is preached? then thou hatest and persecutest *Christ*, and art no follower of him. The word saith, It was of *Christs* heart to doe his fathers will, that is the good and ancient way; canst thou walke in this? but if thou saist thou wilt not walke in it, it is cleare, thou art no follower of *Christ*.

Psal. 78. 9. 2. Apostates, and Back-sliders, *Psal.* 78. 9. The Children of *Ephraim* being harnessed and carrying bowes, turned them back in the day of battle; so men forsake *Christ* being armed with bowes, that is, with GODS Ordinances; They follow *Christ* so farre as they may keepe company with ease, liberty, and their old lusts; they will follow *Christ* to the Crosse; and if he will come downe from the Crosse, they will follow him; like *Demas* they will follow *Christ* so long as their pleasure lasts, *Matth.* 8. 19. one came to *Christ* and said, I will follow thee whithersoever thou goest; wilt thou saith *Christ*; then thou must fare as thou findest; the birds have nests, and the Foxes holes, but the Sonne of man hath not where to lay his head; and when he heard this, he went his way, we heare no more of him. So many now a dayes seeme to be great Professours, but when times are dangerous, then farewell all profession. Men indent with the Gospell, and if the word pitch them higher, then they say as they *Iohn* 6. 60. this is a hard saying, who can abide it? What so strict? To be pinioned to so nice courses? What never take up a gay fashion, but alwayes creepe into a corner, to deny a mans selfe, with a company of

Matth. 8. 19.

Ioh. 6. 60.

leather

leather coate Christians, and to walke by such a strict rule? oh this is a hard saying. But they can follow their fashions, and courses of the world, and yet would be Christians, and followers of *Christ*. Christians? away with them; shew me but one footstep of *Christ* in their courses; sure he never went that way. Shew me that ever *Christ* swore faith and troth; shew mee where *Christ* said, you must not be pure and singular: but must shunne the Puritan Cut. It was meate and drink to him to doe his fathers will; and thou art weary of it. Now thou art an Apostate, and not a follower of *Christ*.

3. Such as doe openly professe, but secretly work against the Gospell, that howsoever they are not backsliders, yet they are workers of Conspiracies in secret: With Iudas kisse *Christ*, and kill *Christ*; sit at Table with him, and betray him, these are cunning hypocrites, that professe and betray *Christ*; for they have their lusts and secret haunts, *Iob* 22.17, 18. they say to the Almighty, depart from us, the counsell of the wicked is farre from me. The counsell of the wicked is a secret purpose to depart from the command that crosseth their corruptions. The covetous man will have his wealth, there is a consultation in the affections, he will rather resolve to be unjust and sinfull then to part from his wealth, if one should shew obedience to the King, and another should prove to his face that he hath plotted treason, it would be a trouble to him; so will you be called followers of *Christ*? what if it be proved you are a conspiratour against *Christ*? Call conscience, it will tell Iob 22. 17, 18.

tell you, your hearts have often said, shall I forsake the comforts of the world, love and honour? No, I will not. Say you otherwise? but wee will determine it so; arraigne that man, let him be hanged, drawne and quartered for a Traytour, and not a true follower of *Christ*.

Use 3. Here wee see Christian profession must bee accompanied with paine and labour; it is hard to follow *Christ*. *Follow me*, it is not stand, and looke on me. Men are Neuters now a dayes, which stand and see which side is best, and there they will be. No, no, you must march couragiously; Profession is marching, not seeing, and saying what newes; but you must goe out with God against the mighty, *Matth.* 2.5. they said *Christ* should be borne in Bethleem, but followed not the Starre; so many sleepy professours say, the times are dangerous, but follow not the Starre.

Matt. 2. 5.

Use 4. It is a word of Exhortation. Who would not be a Christian? who would not be a Retainer to *Christ*? A household servant to *Christ*? goe on couragiously. The world hath three motives to draw things. Honour, Profit, Pleasure; Now all these are here.

1. It is Honourable, a man shall doe as his master doth. A servant would not be a Scullian, but if his Master should say, you shall doe, as I doe, he cannot have more honour. So you shall doe but as *Christ* doth, to beare his colours; the world thinkes these silly simplicians, poore peasants, it is not a Gentlemans spirit. I tell you, they are the greatest puissants in the world, *Psal.* 45.16. whom thou mayest make Princes over all the earth. Every

Psal. 45. 16.

one

one in *Christs* Campe is a Prince; therefore who would not be *Christs* follower for such honour?

2. It is pleasant and comfortable. You shall fare as *Christ* fares, all rost-meate, *Iohn* 14. God will come and sup with them that follow him. There are no wants, but Rivers of pleasures and delights; the same dainties that *Christ* hath, the peace of God that passeth all understanding; the joy of the *Holy Ghost*, the love of God, all these are in us; but it is not so with the wicked; the Devill holds his drudges to hard meate; the Adulterer hath his pleasure, and his conscience flies in his face. The wicked are the devils hackneyes; he hackneyes a drunkard to the Ale-house, and a proud heart to hell, and then at his death-bed deales as men with their hackney horses; ride them all day, and then at night turne them out with galled backs. So he hackneyes the wicked all their life, and at their death he turnes them to hell with galled consciences. But as for the godly, it is not so with them, but peace upon all that walke after this rule, *Gal. 6. 16.* you that are led by GOD shall have peace with him; you that warre for *Christ*, shall have the spirit and comfort of *Christ*.

3. The profit that comes by this is better and greater then all other. The wages will make amends for all; *Matth. 19. 27.* what shall we have who have forsaken all? I promise you a great All, a company of rotten boates, and torne nets. Yet mark what *Christ* answers, he will not dye in their debt. *You shall sit with me in my kingdome, and judge the twelve tribes of Israel.* Rejoyce all yee that

walke with God, ye shall have an everlasting kingdome, and shall condemne the wicked, condemne those prophane drunkards, and cursed swearers, whom you have before reproved, and who have despised you. Oh what a happy condition is this? you shall bee persecuted, that is sharpe sawce to your meate; but what of that? a rich crowne of glory and immortality is layd up for you in the richest place, in the highest heavens, 2 *Tim.* 4. 7. *Paul* had fought a good fight, but a crowne of glory was layd up for *Paul*; and not only for him, but for all the souldiers of *Christ*, that looke for his appearance. The Lord sends me to presse a *Deborah*, *Iudg.* 5. her heart was with those that were willing; bee encouraged therefore brethren to come, you see your Captaine, you see your condition: oh say then, we will be souldiers, then resolve with *Ioshua*, I and my household will serve the Lord. Away with that *almost being a Christian*. As *Agrippa* said, when *Paul* preached to him; thou hast, saith he, perswaded me, *almost to bee a Christian*. Oh saith *Paul*, I would, thou wert not almost, but altogether as I am except these bonds. So many would bee almost Christians; but Brethren, doe you resolve upon the matter seriously, and be Christians altogether. If one be in a good family, happily he will wish his friend there also; so you that see what it is to follow *Christ*, oh wish others to it. Have you any friends that are deare? Oh you tender Mothers, would you have those little ones saved? oh bring them up hither, traine them up to be souldiers of *Christ*, it is admirable being here. Oh husbands and wives, you have a

2 Tim. 4. 7.

care

care to leave Legacies to your children. Would you have them rich and honourable? Then bring them up in following *Christ*, that is best of all; bid adieu to all sinnes and lusts, and come to *Christ*. Now who are those that offer themselves? who are true subjects? Who subscribes to this invitation? you see the honour, the profit, the wages, therefore bee followers of your Saviour, that you may bee everlastingly blessed by our Saviour.

But how may we doe it? *Quest.*

The Meanes are two. *Answ.*

1. Deny selfe.
2. Take up Crosse.

Open, 1. What is meant by selfe.
2. What to deny selfe.

1. What is selfe? *Quest.*

When a man placeth a kinde of supremacy or excellency in himselfe, or any thing hee doth or hath besides *Christ*; wherein soever we place sufficiency or excellency besides in *Christ*, that is selfe. This is that which troubles all people, world and selfe doe every thing, and nothing well. *Answ.*

There are foure selves.

1. A mans life, for that is the best thing in nature. This is *Naturall Selfe*; A man naturally makes life the chiefest good, *skin, for skin, and all will a man give for his life*, *Acts* 19. 31. They desired *Paul*, that hee would not adventure himselfe to goe into the *Theatre*, this is naturall selfe. Act. 19. 31.

2. There is a *corrupt selfe*. Corruptions creepe in upon the heart and sway and shew soveraigne

power there, for they command nothing but it is obeyed. Thus covetousnesse, looseneſſe, and prophaneneſſe it ſelfe. It is covetous, and malicious ſo farre as I am over-powred vvith it. For the Adulterer that ſeekes to obey his luſts muſt needs ſeeke to obey himſelfe, becauſe hee is under the command of his luſt. So pride is eſpecially ſelfe, ſelfe prayes, preacheth, profeſſeth; all ſelfe, that is ſinne, and corruption, *Iude* 18. who walked after their luſts, their owne ſelfe-lying, and ſelfe-ſvvearing, *Rom.* 16. 18. they ſerve their owne belly, their baſe gluttony was their ſelfe, they ſerved it. So every ruling ſinne is a corrupt ſelfe.

Iude 18.

Rom. 16. 18.

3. Abilities of gifts or learning which GOD gives, I call it *Morall*, or *Civill ſelfe*. Common graces are ſelfe to a civill man, becauſe he counts them the beſt things hee hath, 2 *Cor.* 4. 5. wee preach not Our ſelves, ſaith *Paul*; ſo a man may preach ſelfe, when he preacheth learning it is preaching ſelfe. Mee learned, and me judicious, &c. So in conference, he vvould have it knovvne that he is learned, and full of knowledge, that is ſelfe. So an hypocrite will pray with others, and not alone, this is ſelfe-praying.

2 Cor. 4. 5.

4. A man may make even his graces and ſpirituall abilities ſelfe, when a man prankes up himſelfe, and expects ſomething from grace, this is a gracious ſelfe. He makes grace a God, he reſts on that, not on *Chriſt*; the heart claps it ſelfe on the backe by this, and ſaith I can doe ſo and ſo; and expect to be ſaved, the having of theſe properly is not ſelfe, but when the ſoule ſets a ſupre-

macy

macy and excellency in these; when a man will doe any thing for life, lusts, parts, gifts, graces, and make as it were Idols of them, and worship them. Now all these must be denyed; and cast such a man into the Sea, he will shift for himselfe well enough I warrant you.

Quest. *What is it to deny our selves?*

Answ. The phrase implyes three things.

1. When the soule renounceth the supremacy and authority of all these foure selves, casts off the yoke as not its rule, when it shakes off all these, as having nothing to doe with it.

2. When it doth not acknowledge any fulnesse in them to believe what they promise: as when sin seemes pleasant, and ability seemes good, then the heart saith, it is not in them, there is no such matter, there is nothing in them that can give any content to the soule; the soule saith, it is not to bee had in these.

3. The soule refuseth to be subject to, or work for any of these as its Master, 1 *Cor.* 6. 19. *yee are not your owne, not your selves.* Its not in our authority to doe what we will: not what *Selfe* will, but what the *Lord* will. The phrase is taken from a similitude, when a man renounceth to be under the government of another. I will not meddle with it, saith hee, this is to deny a thing: thus the soule deales with *Selfe*, and saith, the Lord onely hath authority over me, and shall command me, *Matth.* 26. 72. *Peter* denyed *Christ* with an oath, that hee knew not the man, that is, *Christ* is not my Master, I know him not; So the soule saith to *Selfe*, when in time of persecution life pleades, and saith, what

1 Cor. 6. 19.

Matth. 26. 72.

shall become of me, the soule saith, I know thee not, thou art not my Master. If lust tempts the soul, answer *I know not my sinne, I know not the man.* Covetousnesse bids sell on the Lords day; but the soule answers I know not covetousnesse; so Pride saith, why should I endure this or that injury? Why should hee speake against me, *&c?* then saith the soule, what care I for gain-saying, *I know not pride, Hosea* 14. 3. *Ashur* shall not save us, but with the *Lord* wve shall finde mercy; this is to *deny Selfe.*

The points then are two.

A mans selfe naturally is a God to his soule. For why else should CHRIST lay this weight on them; as who should say; looke to it, for it will crowde into dive se duties, this Pope-like sin will rovv in every mans boate, it would be universall in every estate; oh this selfe is in every man, and swayes there. Therefore our Saviour gives caution concerning this, to which we are subject. But the last, namely, the gracious selfe is not so much intended here, though this be too. But especially the three former are here intended, *Psal.* 12. 4. *Our tongues are our owne, who shall be over Vs?* the wicked stout it out against God, and vvill have no other God then their owne selves. Reproofe shall not controle them, our tongues are our ovvne. Wee will hold our old course still; tell us not of swearing, we vvill sweare still, *Matth.* 15. 6. The *Scribes* made Traditions the Rule, and themselves gods; and thereby made the command of God of none effect, that is, Vnlorded them, and lorded it over them. Conceits must rule, *Ier.* 2. 31. *We are Lords, we*

Matth. 15. 6.

Ier. 2. 31.

wee will come no more at thee. As who should say, thou thinkest to command us, but thy command shall not prevaile; thus they lord it, and will be above God and his commands, this is to bea god to himselfe, 1 *Pet.* 4.1, 2, 3. they walke after the will of the *Gentiles*, not what God will, but what a *Gentiles* corrupt heart will command, that is done: thus you idle persons, and such as follow pleasures, and Cards, and Dice, on the Sabbath; God forbids you, but you will have them: Wherfore they be your Gods; and unlesse your will be satisfied, you fall out with heaven and earth, and all; *this selfe must bee denyed.* 1 Pet. 4.1,2,3.

Because every naturall man seekes in himselfe and from himselfe help in what ever he doth; he expects helpe from something of his owne, and this is one part of that Deity the soule puts upon selfe, and makes *Selfe a God*, *Isa.* 10.13. *by my wisdome I have done it*; he thinkes with his wisdome and power to doe all. His owne power is his *God*; he is sufficient to doe it, and who can crosse it. He thinkes, no God can command him, but thinks he can doe what he pleaseth, *Dan.* 4.30. *Nebuchadnezars vaunt of Babell*, which he had built, when he had gone up into his Tower, he doth not say, is not this *Babel* which God hath built, but hee saith, is not this great *Babel* which I have built? he thought he had all the power in himselfe, therfore after, when hee was humbled by God, and had beene sent out a grazing amongst the beasts a while God made him see, Hee was the worker *Ver.* 34. he saw then, God did what he would, but he thought before, it was in his owne hand; this *Reas.* 1. Dan. 4. 30. Ver. 34.

this is to be a God; and this is in the heart of every naturall man. Life, Lusts, Parts, are the three Gods in the world, and in mens hearts. Drunkennesse svvayes the Drunkard; svvearing is the chiefe commander over the black-mouth'd svveater, the mony of the rich man is his commander. The vvord of God saith, Thou shalt not have this and that; but the heart saith, I must have it so, and vvill have it so; and it must be so; thus rich men will doe vvhat they list; because they are richer then others; thus Riches is their God, and they make it the first cause, and their commander.

Reas. 2. As men doe expect all from themselves, so they ayme at themselves in what ever they doe; they make their owne persons the end of their actions; they doe homage to selfe and sinne, and looke not to the obeying of God; so every thing is wrought for a mans selfe, *Gen.* 11.4. they would build them a Tovver to get them a name; They vvould build it as Authors of it themselves; and then the end, to get themselves a name. So selfe was in all that they did, and aymed at. So *Dan.* 4.30. *Nebuchadnezzar* did build *Babell* for the honour of his name. Thus he made himselfe a God in building of it; and a God in the end, and aime of it; hee workes all of himselfe, and for himselfe. Thus men make themselves gods; as all Rivers come from the Sea, and flow thither againe, so we thinke, all is done for us and by our selves. It is my parts, my gifts, and my credit, all is mine, and all selfe. Many Selfe-lovers, that in the time of *Queene Mary* made a denyall of God, and sinned against Conscience, and against Nature, and all for selfes sake. It is

Gen. 11.4.

Dan. 4.30.

because

becauſe their *God*, *Life* and *Safety* commands it. So againe afterwards in Queene *Elizabeths* time, then they would turne againe, and ſay all is well: thus a naturall man is nothing but ſelfe; ſo it is in every particular.

Becauſe men naturally being blinde, doe conceive their owne credit and excellencie to be the chiefeſt good; and this is the maine cauſe why we make our ſelves our Gods. *Adam* fell for this, he would faine be a God; man being next to God, and is the chiefeſt good of all other creatures, and ſees all other creatures are inferiour to him, and therefore the ſoule of man being the chiefeſt good next God, and ſo miſſing of the right God, he makes that which he conceived to be the beſt, his God, that is, ſelfe: this is the reaſon: God-ſelfe is beſt next to the God of heaven: ſo a man ſets up Selfe above all, and it will be a God. When there was no King in Iſrael, every man did what was good in his owne eyes; when there was no King to rule them, then every man was his owne King; ſo every man is his owne God. *Epheſ.* 2. 12. the text ſaith, *They walked without God in the world.* as the Prophet ſaid, *As thy cities are, ſo are thy gods, O Iudah, Ier.* 2. 28. So, as thy ſinnes are, ſo are thy Gods, O thou wretch. God-Covetouſneſſe, God-Selfe, God-Pride is in every thing; the creature miſſing of Gods ſufficiencie, will make his owne ſelfe ſufficient; and miſſing the commanding God, he will command himſelfe. *Reaſon* 3. Eph. 2. 12. Ier. 2. 28.

It is a word of Inſtruction; Here we ſee why wicked mens hearts are ſo oppoſite to the word of God, and are ſo troubled at it. It is becauſe the *Vſe* 1.

God of heaven by the word would pluck away these Dunghill-Gods: hence comes an uproare in the towne and family, here is the reason, he would
Iudg.18.24. *take away their Gods, Iudg.* 18.24. *Ier.* 2.11. *Hath*
Ier.2.11. *any nation changed their Gods, &c.* They will not change their Gods, but maintaine them still; and can you blame them that they maintaine their Gods? So now when the God of heaven comes by his word, and plucks at God-Covetousnesse, and God-Pride, and God-Lusts, Oh *Labans* Gods are going, he must needs pursue them. So *Demetrius* his God-Covetousnesse was going, as well as *Diana*, therefore he stood stoutly for it. Great was his covetousnesse, the Text saith, Great was the profit that came to him by *Diana*, the profit was that that stuck in his stomack; and therefore he
Act.19. stood for *Diana*. And this is the reason why drunkards raile at the Ministers, Oh the cup is plucking from their nose; they would have their God *Bacchus* still, and therefore they are up in armes to maintaine it. If an English man should goe to the French King, and pluck off the Crowne from his head, doe you thinke there would not be an uproare? So when the King and God-Selfe is uncrowned, Oh what an uproare is there to maintaine the Godhead of Corruption! Hence the power of the word is very troublesome to them;
Iudg.18.24. Oh they cry out they are undone. *Iudg.* 18.24. *Micah* thought, God could not but blesse him when he had a Levite in his house; but when the *Danites* carry away his Priest and his Gods too, he followes them, and cryes out very much, and they aske him why he did so? saith he, You have taken

taken away my Gods, and aske you me what I aile? They were his Gods, and he was the God-maker: so it is in the world, when the God-Sin, and the God-Selfe is packing away from them, then they play *Micah*, cry after their Gods, and they must by force be carried away, or else they will not be suffered. It grieves the drunkard to part with his God; this is the reason, why they cry out so; Oh these base courses are their Gods, and you take them away; that is the reason of all their stirre.

It teacheth Selfe-Seekers, what to expect from the hand of the Lord: *viz.* The fiercenesse of his displeasure, the heavie hand of his wrath; and indignation, for he is a jealous God of his honour; and what greater wrong can you doe, then admire Selfe, and contemne God; to preferre the gift before the giver, to preferre life before God, and to let sinne justle God out of his throne, if we could; and so set up a company of idolls: nay, what greater dishonour can you doe to God, then to advance lust, and Deifie sinne, and let God be neglected? How dares a poore creature doe this? Is it not enough to have these, but to thrust God out by them? How shall God beare and endure this at your hands? *Dan.* 4 31. While *Nebuchadnezzar* was vaunting himselfe, God sent him packing to graze among the beasts. What, strike at the Almighty? What, none else? Oh the wrath of God will be upon thee, while thou art so doing, and he will make thee see God is God, and he onely is to be worshipped. *Act.* 12. 23. While *Herod* was admiring himselfe, the Lord sent

Vse 2.

Dan. 4 31.

Act. 12. 23.

sent vermine to devoure his carcasse; and he immediatly died like a beast as he was. As if the Angel should have said, Is it good now to be a God? vengeance came presently from heaven. Oh you that be sinfull, and will still sell, and talke vainly on the Sabbath day, and sit prating at your doores still: Oh God will come and push downe all these idolls of yours; yea, when you shall howle to him for helpe, he will send you to them for helpe; all you profane drunkards, and cursed swearers, the great God of heaven will come downe, and pluck away all your Gods here, and the Lord will bid you goe to your idolls for help, and then they will leave you in the lurch; and unlesse you leave them, God will send you and them to hell. *Exod.* 12. 12. *Pharaoh* was a stout-hearted man, and cared not for *Iehovah*, but God saith, I will smite him, and execute my fierce wrath upon all the first-borne in Egypt. *Moses* told him, *Iehovah* commanded it, but saith he he, What care I for *Iehovah?* I know him not: but marke what followed, God plagued him afterward for it. If there be any *Pharaoh* in this Congregation, let him know, the Lord will make him stoope; and he will pluck away all your idolls from you. Doe you thinke, he will be justled out of his throne? No, no; and that you shall know one day.

If a man will be my Disciple, let him deny himselfe.

Doct. *Selfe-deniall is a speciall meanes to make us Disciples of Christ.*

This

This is the way we must walk in, we must have no other Lord then Christ; and then, come after Christ, or else no following of him: but *Denying all, makes a sound Disciple.*

This truth is made knowne in three particulars. Our safety, sufficiency and the like must all be laid downe, before we can be Christs Disciples. Our selfe, life, and all, must be laid downe at Christs feet.

1. We must lay downe selfe. *Act.* 15.26. It is a commendation to them, that they hazarded their life for Christ to doe what he would with them. *Act.* 21. 14. He had in a readinesse, not onely to be bound, but to die for the Gospell of our Lord Iesus Christ; as who should say, What thou wilt Lord, life, or wealth, or what thou wilt, it is here, Lord take it. I will lay it downe at Christs feet. *Philip.* 2.30. *Epaphroditus* was commended for that he was nigh unto death, not regarding life, but gave up himselfe: so must we, give up our selves, not regarding life, or any conceited excellencie of wit, learning, understanding, &c. all must lie in the dust: a man must be a foole, that he may be wise. 2 *Cor.* 10. 5. Casting downe imaginations, and every thing that exalteth it selfe, and bringing into captivity every thought unto the obedience of Christ. You say, I wil never beare this, Oh you must down with these, they are treasonable thoughts, & must be captivated: so also our wills, they must down, God will not have you women, to take up these vaine fashions, you must deny them all, *Act.* 9.6. saith *Paul*, Lord, what wilt thou have me to do? I wil do any thing, I will

1 Act. 15.26.

Act. 21.14.

2 Cor. 10.5.

lay downe any thing: you must not have your wills, but lay downe all at Christs feet; and thou that wilt not lay downe every lust for Christ, shalt never have him. Christ prayed, that if it were possible, that cup might passe from him, but he would have his Fathers will be done. So we must doe what God will have us to doe; yea, all the violent
Matth 18.9. affections of the world must downe. *Matth.* 18.9. If thy eye cause thee to offend, pluck it out; out with all these right eyes: Oh you love them dearly, but out with them; and resigne up reason, will and affections, as a man that sailes by a castle, or the like, he must pull downe the top saile in token of submission; so we must pull downe our masts, or else the cannons of the vengeance of the Almighty will let flie against us.

2 2. As all must be laid downe at Christs feet, so we must not doat on any thing here below; admire not the world, neither expect any sufficiency from any thing, selfe, life, parts, &c. *Ier.* 10. *The way of man is not in himselfe.* Therefore see the vileness of these things, and trust not to them,
Ionah 1. for they will surely faile. *Ionah* 1. *Ionah* would make a shorter cut to goe to *Nineveh*, and goe to *Tarshish*; but God sent a whirlewind, and cast him into the sea, and then he had enough of follow-
Ionah 2. ing himselfe. *Ionah* 2. 8. And therefore he concludes, They that follow lying vanities, forsake their owne mercy: this you shall finde, in following lying vanities, you shall forsake your owne mercy: before *Ionah* thought it was best to goe to *Tarshish*; but after, he saw it otherwise. Therefore let us see our owne sufficiencie in our selves as nothing,

thing, nor expect any thing from it. Therefore becauſe it is not in us to helpe our ſelves, let us lay all at the feet of Chriſt, and expect nothing from Selfe ſufficiencie, but all from Chriſt.

3. When we have renounced the authority of all theſe, and their ſufficiencie; Then thirdly, Never love them more, let not thy affections be hankering after them; a ſervant if he be once out of a bad ſervice, he never returnes thither againe. *Matth.* 4 20. They left their Nets and followed Chriſt. *Matth.* 8. When the Diſciple would goe bury his father, Chriſt would not let him returne againe, *Let the dead bury the dead*, ſaith our Saviour: ſo let not us have our hearts hankering after them, when we have rid our fingers of them, as *Lots* wife did after *Sodome*; therefore looke not backe, beſtow not thy heart upon them; and if thou canſt thus follow him, thou art a Diſciple of our Saviour: but if you know any thing that hath authority, or ſufficiencie, or is to be loved beſides Chriſt, in a fit opportunity you will forſake Chriſt, and ſtick to it: therefore, I beſeech you, looke to it. 3

Becauſe that Chriſts and Selfes ſervice cannot ſtand together; to have Self in any thing, is to put out Chriſt; no man can ſerve two Maſters, the one will command one thing, and the other will command another; a man cannot ſerve the King of *England*, and the King of *Spaine*; for the King of *Spaine* commands to goe to Maſſe; the King of *England* commands to ſerve the true God according to the Goſpell; a man cannot fight for the King of *Denmark*, and the *Emperour* too: ſo Chriſt commands to kill your luſts, and you will keepe them; *Reaſon* 1.

them; these two commands cannot stand together, there cannot be two Sunnes in one firmament, nor two Gods in one heart; therefore sin must be first downe, before Christ can be up in the heart. If a man be a hired servant, he must not be at his own dispose, but at the dispossall of his master; so if you be Christs servants, you must serve him; but if you will live as ye list, and be free from his power, you cannot be his Disciples; but if you will have Christ to be your King, you must not doe what you list, but submit to him. *Rom.* 8. 7. For the wisdome of the flesh is not subject to the law of God, neither indeed can be; therefore avoid it, submit not to the authority of it.

Reason 2. As we cannot exercise our selves in the service of these, and Christ too; so secondly, another Argument is this, Because the duty we owe to Christ, is the maine, and chiefe duty. We must bestow the chiefest service on him; therefore unlesse we renounce all for Christ, we cannot be his servants, for he must have the chiefest service. *Iohn* 21. 15. *Peter* stood it out, and yet after denyes Christ. Marke how our Saviour tryes him, lovest thou me more then these? *Feed my lambes*; as who should say, if thou lovest not me more then these, then thou canst not serve me.

Then the point is cleare, if without Self-denial the authority of Christ cannot be acknowledged; if our hearts cannot be bestowed on Christ unlesse we trample on our selves; then it is cleare, we must deny our selves before we be Christs Disciples. The deluge of miseries hath overspread other countreys, and it is neere us; therefore

fore it is fit to deny our ſelves, to prepare for a Croſſe.

It ſhewes us that it is not an eaſie thing to enter into Chriſts ſervice, or to perſevere in the ſame, it is not an holy-day taske, or an eaſie matter, but very hard and difficult: this ſtrait-gate makes a man ſtrive, and pincheth him ſore; hee muſt ſtrip himſelfe naked to creepe in at this ſtrait gare. You count it a matter of nothing to be a chriſtian, I grant it is an eaſie matter to be ſuch as you be, to patter over a few prayers, which a childe of five or ſixe yeeres old may doe; many a drunkard and civilian would goe to heaven, if this would ſerve turne; but alas, it is a harder thing then you are aware of; you muſt deny life and all, and not only ſome profits or pleaſures in life; yea and have it not onely in a readineſſe to be bound, but to die for the Lord Ieſus, or to ſuffer any thing for him. Oh it is not an eaſie thing to deny a mans ſelfe; do they deny themſelves that will not deny a locke, a feather, or a vaine faſhion? but can you deny life, liberty, lands, livings? is it eaſie to goe to priſon? you that have your ſecret luſts, is it eaſie to leave them? oh know, it is not eaſie to be a chriſtian: you drunkards and adulterers, bid adieu to your luſts, your gods muſt downe, and it is not an eaſie thing to lay them downe. *Vſe 1.*

It is a word of inſtruction alſo, to ſhew us the reaſon why many that ſeem to follow Chriſt, perſevere not in a good courſe, but turne all into a ſmoake, ſuch as have tooke preſſe-money of Chriſt, and turne to the enemy: the cauſe is, they went not the ready way, they did not Deny-ſelfe, *Vſe 2.*

therefore in conclusion, they deny our Saviour; they that take up the profession of religion, and forsake it when opportunity is offered, the reason of it is, they did not forsake themselves, therefore they forsake our Saviour, the way of Selfe-denial! Christ walked in, *Iohn* 8.50. he sought not himselfe and his owne glory, nay, he emptied himselfe when he led captivity captive, he laid downe all; had not he denied himselfe, woe had beene to our soules, but he laid downe his life, and if you purpose to be his Disciples, you must lay downe life and selfe too; this is the reason why those who in former times thought their money as good silver as anothers, yet they have turned away in the day of battell, and are become the deadliest enemies to Christ that are; here is the ground, Selfe stucke behinde, *Matth. 7: Strive to enter in at the strait gate, for strait is the gate, and narrow the way that leadeth to happinesse:* there is a strait gate before a narrow way, and because men goe not through the strait gate, they goe not through the narrow way: the strait gate is Selfe-denyall, you must strip your selves starke naked; hence one stumbles, and another staggers in the narrow way: the way is narrow, you misse the strait gate, and so fall short of the narrow way. Idle travellers when they come in dirty waies, will breake a gap, and wandring a great way, and not finding the way, they are forced to come backe, and goe the same way they went at the first: so men will be Christians so long as they may keepe ease, the drunkard would goe to heaven, if he might carry an Alehouse on his backe, &c. but when they come to

Iohn 8.50.

any

any difficulty, they breake a gap in a Christian course: it befals many a professor as it doth an idle buyer, he will be cheapning, but will not buy, because he will not come to the price: therefore take notice of it, you come to cheapen, you would have grace, and you would be saved, but you will not have it on Christs tearmes, you will not deny your selves, which must be, if ever you be saved by Christ.

But how may a man know whether hee hath Selfe-denyall or no? how farre may a man have Selfe-deniall, and deny selfe and all? *Quest.*

For the answer, two things are to be observed. *Answ.*

First, I will shew how farre this is in Gods servants.

Secondly, I will come to the maine tryall, to shew who they be that deny selfe.

First, how farre Selfe is in the Saints, by way of caution.

And the cautions are three:

First, the best of Gods servants, those of the highest forme, and greatest strength, they have some selfe in them, but they are not selfe, *Phil.* 2. 21. *all seeke their owne*; it is a disease that will pester the best Saints more or lesse, 1 *Sam.* 5. when the Arke was set before that cursed *Dagon*, the head of it was broken downe, but the stumpe remained still; so that although the Arke, the blessed spirit of God hath beene in the heart of the Saints, and the neckes of their Dagon corruptions be broken, yet the stumps of Dagon remain in the best Saints. *Paul* that was a Lievtenant, or Colonel in Christs campe, yet he had not learned this lesson without

Phil 2. 21

1 Sam. 5.

booke, 2 *Cor.* 1. 9. we had the sentence of death in our selves, that we should not trust in our selves, it came off marvellous hard: Christ was faine to fling him off from his horse on the ground, that he might not trust in himselfe. Experienced *Paul* must learne this selfe-deniall, there is some stumpes of this in every man.

2 It is marvellous stirring, and it will slip into the best of our services, to hinder our soules in duty: this selfe taketh greatest hold, and is hardly removed. In nature, though the senees be gone, yet there will be a pulse stirring so long as there is any life in a man: so in this body of sinne, this originall sinne spreads it selfe, how ever some base lusts fall off, yet the pulse Selfe is on every occasion hindering, *Iohn* 21. 18. they shall carry thee whither thou wouldest not, &c. although *Peter* was an aged Christian, after all troubles that had betided him, one would have thought hee would have laine downe easily, being one foot in the grave already, but our Saviour tels him, they should carry him whither he would not.

Iohn 21. 18.

3 It not onely stirres, but is also too strong for us many times. It is one thing to have the motions of it, and another thing to be overcome by it; therfore in the third place Selfe may carry a man to that which crosseth his desire: hence *Abraham* told a lye, *David* tained himselfe mad, *Abraham* feared his life, therefore speakes falsely: *David* feared his life, therefore expresseth foolishnesse in his practise. Selfe-sufficiency, and selfe-practise made *Peter* deny his Master, and yet notwithstanding all this, the Saints doe deny themselves. And the tryals thereof are foure.

1 See

1 See what a price thou putteſt upon life and ſafety, whether thou art not content to part with them, or whether thou parteſt with all that may croſſe them: if thou putteſt ſuch ſufficiency in life and parts, know thou art no ſelfe-denyer. It is eaſie for a man to be frequent in ſervice, that may further credit, but when it comes to the pinch, that either *Baal* muſt be God, or that Chriſt muſt be God, art thou then content to take the wall of Chriſt? then as yet thou art a god to thy ſelfe, *Acts* 20.24. *I count not my life deare unto me, that I may finiſh my courſe with joy:* the finiſhing of *Pauls* courſe is a carefull perſeverance for the glory of God, as who ſhould ſay, had I put a price on ſafety, I had never beene able to diſcharge the duty of an Apoſtle, but it is not precious, as who ſhould ſay, I weigh it not: hee that ſerves himſelfe by ſerving Chriſt, makes Chriſt ſerve him, hee ſerves not Chriſt. Sathan accuſed *Iob* thus, *Doth Iob ſerve God for nought?* as who ſhould ſay, hee doth not ſerve God, but himſelfe in ſerving of God, hee ſerves his owne honour, that ſerves Chriſt for honour: he that doth ſervice for riches, doth not ſerve Chriſt, but his profit and riches. When *Pilate* would ſee whether they would have Chriſt, he ſaith, *Matth.27.21. Will you that I let looſe to you, Chriſt or Barabbas?* as who ſhould ſay, I ſhall ſee now whether your hearts are toward him, they reply, not Chriſt, but *Barabbas*, as who ſhould ſay, we will have none of Chriſt. Let me make Proclamation, will ye have the glory of God, or ſafety? ſhall I give to you the commodity of prayers or profit? whether ſhall I let looſe to you meditation

Acts 20.24.

Matth. 27.21.

on the word of God, or prophaneneſſe on the Lords day? ſaith one, let me have profit, ſaith another, let me have prophane ſports, take you your prayer, preaching, &c. ſaith another, if Popery come, I will be a Papiſt: yea ſaith the drunkard, give me my cups, and take you the repetition of ſermons; what is this in Engliſh, but to ſay, wee will have *Barabbas*? the caſe is cleere, you are drunkards ſtill, and ſelfe-ſeekers ſtill, what ſhall become of me and mine, ſaith one, ſhall we beg? ſhall not we follow our riches and our uſury, but begge for our living? yea better beg and burne too, then deny Chriſt, and live in any knowne ſinne, as ſwearing, drunkenneſſe, uſury, &c.

2. As we ſhould ſee what we put moſt price upon, ſo in cold bloud, and ſad conſideration, try thy ſelfe whether thou art not willing to take notice of ſuch truths as doe threaten the hazzarding of thy life; if thou canſt not hearken to ſuch becauſe thou wouldeſt not ſuffer, the truth is, as yet thou art a God to thy ſelfe, *Ier.2.11. Hath a nation changed their Gods for thoſe that are no Gods?* this is made as a maine affection they have to Idols, it is obſerveable, none would change his God. Obſerve this in thine owne ſoule, pride, luſt, &c. and art thou loth to change them? and art thou loth to heare it is unlawfull to ſell on the Lords day? or to put thy money to uſury? Oh then there is a God at home: oh you are loth to change god-credit and god-profit. Many men ſay, it is good to pray, but I ſhall be flouted, and men will ſay, what are you turned Profeſſour? but men for credits ſake will not doe it; here are your Gods: oh your God-credit ſticks

upon

upon you, therefore you are loth to heare those truths: oh undeifie your credit, *Iohn* 12. 42. *Many assented to the faith, but durst not discover it, lest the Pharisees should cast them out:* as who should say, the truth is good, but if we professe it, the truth is, there is but one way, we must be cast out: oh take heed this be not in thee. It befals the soule as it did *Rachel*, she stole *Labans* Gods, and laid them under her: she was content all should be ransackt for them, but she sate upon the Gods, they must not be seene: so hast thou an Idoll of profit in thy profession, dost thou make profession a stalking-horse for credit? the case is certaine, thou art an Idolater. Iohn 12.42.

3. Consider what it is that gives thy soule contentment in duty; no man spends his time, but hee will expect some good: so see what it is that sweetens thy service, dost thou eat thy bread with joy, because God accepts thee, *Eccles.* 9. 7. is thy heart sustained, because God accepts thee in prayer, in hearing? is this the sweet of thy labour? is this thy rejoycing, the testimony of a good conscience, 2 *Cor.* 1. 12. in the midst of reproches, disgraces of thy name, malicious dealing to thy person, doth this quiet thee? in the midst of all wants is this thy rejoycing, even the testimony of thy conscience? is thy heart here contented to let all ease and liberty to goe for Christ? if it be so, then God is thy God, 1 *Sam.* 30. 6. when *Ziglag* was taken, and *Davids* wives carried away, &c. yet *David* comforted himselfe in his God, as who should say, It is enough, God is mine, what ever becomes of this life, I am sure of a better: but is it so, that thou professest Christ onely because of the Eccles. 9. 7. 2 Cor. 1. 12. 1 Sam. 30. 6.

applause

applause of christians, and when respect failes, doth thy endeavour faile? the case is cleare, thou art Selfe still. The soule that hath God, cannot be content without God; but if thou flingest away all, because thou hast not what thou wouldest have, thou art a God to thy selfe. The Winde-Mill stirs no further then the winde stirres it, so the winde of applause stirs thy soule to pray, this is Selfe, 2 *Sam.* 18.33. *Oh my son Absalom, my son Absalom, &c.* It is a lively patterne of a selfe-loving soule. But marke how *Ioab* takes him up in the 6 v. of the 19. chapter. Now I see who carried *Davids* heart; if you might have had your fine *Absalom*, it would have pleased you well though all we had dyed: so in the time of opposition dost thou sit like *Rachel*, and wilt not be comforted, because Profit is not? and though Christ, and grace, and dutie, be neglected, thou weigheſt it not; I say as *Ioab* this day, *I see it and know it.* If grace had never beene communicated, if thou hadst thy *Absalom* of honour, it would have pleased thee: know for certaine, that that which thus contents thee, is a God to thee. God was never God to thee yet.

2 Sam. 18.33.

2 Sam. 19.6.

4 The fourth note is most pregnant. See if thou be content to give up all to Christ, give money, parts, profits, and praise, and let Christ doe what he will with them; art thou content to resigne up all into his hands, if Christ may be honoured with any thing of them? art thou cõtent to loose it? then hast thou denyed Selfe: if the heart resolves to let Christ alone with them, I have nothing to doe with any, then let Christ take life and parts, and whatsoever it be to procure his honour and praise: nay,

nay, a selfe-denying heart is content Christ should take away his corruptions, and counts it a great blessing too. The soule hath nothing to doe with Prosperity and Liberty, therefore submits and obeyes Christ, *Acts* 2. 45. *All those* (saith the Text) *that were to professe Christ, sold all, and none had any thing of his owne*: so let that be the frame of thy heart, sell all, and say, I have no honour, liberty, or ease, but I give all to Christ, and let him do what hee will with them. In time of persecution, say liberty is not mine, let Christ dispose of all; this is a heart worth gold. But when thou hast some reservations, I will professe Christ, but hee shall yeeld to me in this, to give me life; this I will not part with in any case; this heart never denied Self. Therefore let us doe as *Mephibosheth, Let him take all, sith my Lord the King is returned in peace*, 2 *Sam.* 19. 30. so is it here, if carnall reasoning be parting stakes with Christ, no, saith the soule, let him take all, sith God is mine in Christ. Lay now your hearts to this touchstone: dost thou finde these? then thou art grounded on a good foundation; thou mayest be shaken, but shalt not be overthrowne, but if in examination and tryall, thou canst not finde all these in thee, thou art a coloured hypocrite, varnished over for a while, but it will not hold, and in the end, thou and thy profession will vanish like smoake. Christ will purge thee of this Selfe, or else he will never doe good to thee.

Acts 2.45.

2 Sam. 19.30.

Vse 3.

It is thirdly a word of exhortation. Is this the course of a christian, to follow Christ? oh then be entreated in the name of Christ, to Deny-Selfe, begin at the right way, enter in at the strait gate,

and you shall persevere in the narrow way, *Iohn* 15.19. *I have chosen you out of the world.* Hee that will be a servant, must doe two things: first, he must renounce all other Masters, secondly, he must renounce his owne liberty, so we must renounce the masterdome of sinne and the world, and be content to be commanded by Christ, and then follow him: you cannot serve God and Mammon. Renounce all, and serve Christ.

Iohn 15.19.

Quest. But how shall we shake off Selfe? here wee are at a plunge, we should doe it, but how may wee? not onely to plucke off our coats, but our shirts too.

Answ. The meanes are three. First, observe the baseneſſe of this condition, which may make us to renounce it: which baseneſſe and vileneſſe appeares partly in the nature of it, partly in the evill it brings.

1 *Meanes.*

First, the nature of it. It is the baſeſt slavery, when a man will attend his owne corruptions. *Israels* bondage in *Egypt* and *Babylon* were but shadowes of this: a poore Negro that tugs under the Turks is a freeman to this. And the misery appears in three degrees.

First, sinne is the supreame ruler in every carnall heart: hence it is said to give lawes, *Rom.* 6.12.19. 20. *Servants to sinne, and free from righteousneſſe:* as who should say, righteousneſſe hath nothing to do with thee. Temperance hath nothing to doe with the drunkard; the adulterer hath given himselfe to uncleanneſſe.

Rom.6.12.19. 20.

Secondly, Sathan by sinne domineeres over the soule, it is under his command, *Ephes.* 2.2. *they walke*

Ephes.2.2.

walke after the Prince of the power of the ayre, as lusts and Sathan would have them, so they lived, 1 *Cor.* 12.2. *carried away unto dumb Idols as they were led.* Sathan is a slave to sinne, and thou art a slave to him. It is a base thing to be a scullion, but to be a slave to a scullion no man can beare.

Thirdly, he is a servant to a corrupt minde: wee are slaves to our owne soules, which are servants to Sathan who is a slave to sinne. This euery selfe-seeker doth, he serves his corrupt minde, servant to Sathan who is slave to sinne, a slave to the servant of a servant. Heare this, oh ye contemners, drunkards, usurers, &c. come and see your slavery; you boast of your brave spirits, that you can break the bonds of the word, but holy men, you thinke, are drudges; what alwaies heare and pray? to be thus fettered all ones life time, this is a slavery. No, no, you are the slaves, the drunkard must aske the divell leave to be sober, a drunken divell leads him by the nose to a smoaky Alehouse: thou that art proud, be meek if thou canst, no, no, thou must aske a proud heart leave to be humble; there is no difference betweene Sathan and thee, onely that he is cooped up in hell, and thou art cooped up under sinne. You freemen, I tell you, you are the baseſt vassals under heaven, let therefore the drudgery drive you out of the house, and thinke with your selves, shall I be led by my base corruptions, like a foole to the stocks? will you be slaves to sinne and Sathan? flye the country rather; *now the service of the Lord is perfect liberty, Iam.* 1.25. *Iohn* 8.32. *the truth shall make you free.* Now is it not better that the spirit of God which is freedome, should rule

Iam. 1.25. Iohn 8.32.

you, then sinne and slavery should guide you? for shame labour to come out of this slavery.

Secondly, the evill that comes by this selfe-seeking, all the ordinances of God, as the Word, Prayer, Sacraments, you and they are accursed so farre as you seeke your selfe by them: they that preach for themselves, God curseth them and their preaching too: he that heares for Selfe, his hearing is accursed, for Selfe is the Master and commands thee, as a ship that is never so well furnished with tacklings, if it runne upon a rock, it splits; so though thou be never so frequent in all sorts of holy duties, if thy aime be naught, and you split upon the rocke of Selfe, all is accursed. Mat.6.23. *Math. 6.23, if thy light be darkenesse, how great is that darkenesse?* that is, if thy conscience be deluded, thy case is sinfull.

This evill that comes by selfe-seeking, appeares in three things.

First, God entertaines no such sacrifice: why? it is that which is dishonourable unto God, and can he accept it, Isa.58.5. *Isa.58.5.* a company of hypocrites sought their pleasure, now saith God, canst thou call this a fast? Is this such a day as I have chosen? no, I accept no such service.

Secondly, God assists not, hee rewards not any such service: why should God doe the worke, and we take the praise? Mat.6.3. *Matth. 6.3. they gave almes to be seene of men,* but what followes? *you have your reward, saith our Saviour,* as who should say, you did it to be seene of men, and you were seene: I will not reward you, you serve not God but Selfe, let Selfe therefore reward you.

Thirdly, it takes away the comfort of a mans con-

converſation: this will ſhake the ſoules of many hypocrites at the day of death, after all the pains of outward performance of duty, becauſe hee ſought himſelfe: he ſinkes in ſorrowes, and all the Miniſters in the world, and all the carnall friends under heaven cannot comfort him: when carnall friends come and tell him he hath done ſo and ſo, and hath beene an ancient Profeſſor, and a good neighbour, &c. yea, ſaith hee, I have ſerved my ſelfe, and not God in it, therefore to hell I muſt and ſhall goe, becauſe of this: this will breake the necke of many hypocrites, when an humble ſelfe-denying heart, though his abilities be but ſmall, yet being humble hearted, his prayers ſhall be heard and accepted, when the prayers of many a glorious Profeſſour that was an hypocrite, ſhall fall to the duſt: as therefore you would have your prayers heard, flye away from this ſelfe-ſeeking.

2 *Meanes.*

Secondly, let us conſider the good that comes by ſelfe-denying, that it may wooe our hearts to it. Now the good is double.

Firſt, it is the way to have our ſelves, and whatſoever is in us (not ſinfull) our ſafety, comfort, ſufficiency, credit, it doth not remove theſe, but onely rectifie them; it is a groundleſſe ſuſpition of carnall hearts, they thinke if they lay all at ſtake, they muſt take their leave of all, profit and comfort and all. No, denying of a mans ſelfe, doth not take all theſe away, but maintaines them. The onely way for a ſubject to be preſerved, is to yeeld homage to his Prince, but if a man prove traitor to the Crowne, he ſhall be hanged for a traitor; ſo life, ſufficiency, ſafety, are good ſubjects ſo farre as

they serve God, but if they take the wall of Gods will, and will be rulers, you may be hanged as traitors, whereas otherwise you might have beene honoured as subjects, *Math.*16.25. *Hee that loseth his life, shall save it*: the losing of a mans life is the next way to save it: it doth not take away pleasure: rejoyce evermore, though not in drunkennesse: it proves a greater good then if we had served Selfe: the denying of Selfe is the improving of Selfe, and the renouncing of sinne is the next way to get pardon of it: if we lay downe our wit, behold a greater wisedome to direct us: empty your selves of frothy vanities, and you shall be wholly possessed of the glory of Christ, who would not then change for a better? Come out of Selfe, and you
2 Cor.6.17. shall have a Saviour, 2 *Cor.* 6.17.18. *Come out of her my people, and I will dwell in you*: come out of your owne power, and the Lord will bestow strength; lay downe God-selfe, and the great God
Mat.19.29. will cheere you, *Matth.* 19.29. they forsook their fathers, and their nets, and marke what Christ addes, *whosoever forsakes father or mother, wives or children, or lands for my sake, and the Gospels, shall receive an hundred fold*; that is, you have taken delight in a carnall course, lay downe those, and you shall have a hundred fold more, deny that selfe-loosenesse, and you shall have joy unspeakeable and glorious; if you have left riches, you shall have unsearchable riches in Christ, and what can you have more?

Secondly, againe, if wee can deny our selves, God will not deny us, the time will come, we shall be ashamed of selfe-safety, when the time of persecution

ecution approacheth, or when the day of death comes, and you are going the way of all flesh: where then is the glory and beauty of all that you expected? what now is become of your wit and policie that you doted upon? then all those parts and gifts, all that pride and stoutnesse, all will faile you, miserable comforters that they are: now the carnall wretch will say. I prized life before Christ, now I must part from it; here now is all the comfort I can finde in these, I may goe to hell. It is just, God should deny us, if we deny him. God may say, goe to those Gods whom you have honoured: goe now to your Cups and Queanes, and let them pacifie your consciences: thus it is just God should deny us, because we have denyed him, but if we deny our selves, God will not deny us.

Thirdly, maintaine in thy soule the authority of the truth: thou seest the evill of Selfe, and selfe-seeking, and the good of selfe-denyall, then let the commandement of God be above thee, let that be the supreame over thy soule, and be moved in the power of this. There will be a God for ever in thy soule, and therefore set up the truth, and let that be the spring of thy actions, and this will crush all privy pride and secret corruptions: he that will free himself from being an hired servant, must hire himselfe: and it was the policy of *David*, hee went to *Achish*, and then he thought himselfe free from *Saul*; so give up thy selfe to the command of God, so *Saul* and Selfe will not seeke after thee, because there is a greater God there, *Rom.* 8: 2. *The law of the spirit of life hath made mee free from sinne and death:* looke to the word daily, set up the law of the

3 *Meanes.*

Rom. 8. 2.

the spirit of life in thy heart, and it will free thee from the law of sinne and death; as now in conference, in reproving of sinne, a man would have his parts seene, but set up a command; reprove, and doe all in vertue of that, that Selfe may shake his eares and be gone; *Gal.* 5.16. *Walke in the spirit, and ye shall not fulfill the lusts of the flesh.* Many times the Saints are much perplexed, because that selfe presseth into duties, that they are weary of the worke; they cannot pray, but pride presseth in upon them, though Selfe stirre, yet fetch a command against it; attend not to the stirre of distemper, but take a command. If there be a flaw in the Evidence of a mans land, hee will keepe his land still, but he will mend his title; so if Selfe carry thee to dutie, keep dutie still, but mend thy tenure. *Iohn* 4.44. The woman of *Samaria* comes into the City, and tels of Christ; now that was an occasion to them to heare Christ, but their faith was set upon the word of our Saviour: so goe to the truth, and take up duty, not because Selfe egges, but because God commands. Looke how high an action begins, so high it will end: let Gods command rule us, and it will be to his glory.

Gal. 5. 16.

Iohn 4. 44.

Thus you have seene the first meanes, *viz.* Self-denyall. Now we come to the second. *Take up the Crosse.* You must not thinke to goe to heaven on a feather-bed: if you will be Christs disciples, you must take up his Crosse, and it will make you sweat. By *Crosse* we understand troubles, because the death of the Crosse was the bitterest and most accursed, therefore it is put for all misery, trouble, affliction, and persecution. He must take up *his Crosse,*

Crosse, that is, becauſe it is his owne. Every man hath his particular affliction: by taking up is meant a cheerefull undergoing of miſery and affliction. God loves a cheerefull ſufferer, as well as a cheerfull giver.

The points are three.

Every follower of Chriſt hath affliction allotted to him as a childes part. *Doct.* 1.

1 Hence it is ſaid to be the Saints diet, *Pſal.* 80.5. *Thou feedeſt them with the bread of ſorrow, and giveſt them teares to drinke in abundant meaſure.* Pſal 80.5.

2 As it is their food, ſo it is their badge, *Gal.* 6. 17, *I beare in my body the marks of the Lord Ieſus.* It is not a wodden Croſſe as the Papiſts imagine, that is a fooliſh dotage; no, but a whipped Apoſtle, and a ſcourged Apoſtle. I (ſayes *Paul*) carry about with me the markes of the Lord Ieſus. Gal.6.17.

3 It is the Way of a Chriſtian, *Acts* 14. 22. *Rom.* 8.17. We are the heyres of Chriſt, but wee muſt be ſpit upon with Chriſt, and then we ſhall be ſaved with him. Acts 14.22. Rom.8.17.

4 It is their Portion, In the world ye ſhall have tribulation, *Iohn* 16. 33. *Rev.* 2. 10. Sathan ſhall caſt ſome of you into priſon; the priſon is their portion; ten daies is the time, Sathan by his inſtruments is the Iaylour, each man hath his croſſe. Iohn 16.33. Rev.2.10.

It affords firſt an uſe of inſtruction. Is this ſo, that a follower of Chriſt is ſure to be croſſed? then afflictions are no argument of Gods diſpleaſure, ſore perſecution is no argument of a mans bad condition, but an enſigne of grace and goodneſſe. It was the folly of *Iobs* friends, the folly of *David*, that he condemned the generation of the righteous, *Vſe* 1.

Cant. 1. 5. *Cant.* 1. 5. *I am blacke, saith the Church, yet comely:* that is, blacke in persecution, but comely in grace; though persecuted, yet gratious; condemne not then the generation of the righteous. There is no Christian but hath his particular crosse: doth any reason on this manner, it is ill ground because men plow it? ill mettle because it is melted? no, it is a signe it is good, and that the Gold-smith will make it a vessell of honour because he melts it. Affliction is the plough, and persecution is the fire, the wicked make long furrowes on the backes of Gods servants, therefore it is a signe they are good ground, the rather because they are plowed. No man saith a man is not a souldier because hee is wounded; no, but hee will say the rather hee is a souldier, because he is wounded; a childe the rather because corrected, sanctified the rather because persecuted and afflicted.

Vse 2. You that make the people of God the ayme of your wrath, it is a word of terrour to you: know what your portion is; are the Saints corrected, then you will be condemned; they are troubled with wilde-fire here and there, and you with hell fire hereafter, 1 *Pet.* 4. 17. The time is come that judgment shall beginne at the house of God, what shall then be the end of those that obey not the Gospell of Iesus Christ? their eyes stand out with fatnesse: I grant that, but what shall be their end? they are opposite to Gods house: you have the name of Christians, but you are none of Gods house; you can stout it after a satanicall manner; but what will your end be? if the S. of God be persecuted, what will the end of wicked opposers and drunkards be? their end will pay for all; if the righteous scarcely

1 Pet. 4. 17.

be saved, where shall the sinner and ungodly appeare? *Lazarus* lived meanely here, you would thinke it hard to live so. *Dives* fared deliciously every day, end went in purple and fine linnen, who but *Dives* then? but marke the end, *Lazarus* died, and was carried by the Angels into *Abrahams* bosome; he was attended on by Angels, that is observable; how ever you scorne poore christians, yet I tell you, the blessed Angels attend upon poore christians, though they dwell in a smoaky cottage, and goe in a leather coat, therefore despise them not. The rich man dyed also (for all his riches) and what became of him? the divels dragged him to hell, and there he is scorched, and cryes to *Abraham*, but marke how he answers him; *Remember that thou in thy life time receivedst thy pleasure, as also Lazarus paine, but now he is comforted, and thou art tormented.* Poore *Lazarus* that was afflicted, is now relieved; but thou hadst thy pleasure, therfore thou shalt be for ever tormented, that was the end of *Dives*. If the father deale roughly with his childe, what will he doe with a traitor? if the righteous scarcely be saved; he is faine to pray for his life, and yet after all endeavour, hee comes as *Paul* to the haven scarcely saved: if *Abraham* scarcely come to happinesse, oh where shall the ungodly appeare? where shall the haughty person that will not come in appeare? how shalt thou look mercy in the face? Consider this, ye that forget God, lest he teare you in pieces, and there be none to deliver you. You Alehouse-keepers, and Alehouse-haunters, God is there and sees you: if God correct those that live soberly, what will become

of thee that liveſt like a ſwine? God ſpeakes thus unto thee, oh thou drunkard, and thou adulterer, thou haſt done this: I will ſet them in order before thee, and then the Lord will teare thee in pieces. You muſt not thinke to deſpiſe God and his ſervants, and goe away ſo; no, no, conſider this leſt he teare you in pieces, and there be none to deliver you; God hath rods for his owne, but Scorpions for the wicked; if God correct his ſervants that thrive under the meanes, what will become of thoſe that deſpiſe the meanes? if a follower bee ſcourged, an enemy ſhall be condemned.

Come wee then to the ſecond point, that is the duty: a man muſt not ſtart aſide, but take up his Croſſe. By Croſſe, I told you, was meant troubles and afflictions. This a man muſt take up cheerfully. *Take up.*

Doct.2. *The followers of Ieſus Chriſt muſt cheerefully undergoe what ever afflictions are allotted unto them*: they muſt not have them whether they will or no. Afflictions are a burthen, and we muſt not onely lift at them, but take them up cheerefully, as if Chriſt had ſaid, if you will walke uprightly, you ſhall have many blockes that you cannot leap over, but you muſt goe away with them cheerefully. It is not onely here required, but it is elſewhere commanded, *Iam.1.2.* *Count it all joy when ye fall into divers temptations*; not ſome joy when ye fall into ſome temptations, but all joy when ye fall into all temptations. It is the excellency of a Chriſtian to undergoe afflictions cheerefully. God loves not onely a cheerefull giver, but a cheerefull ſufferer, *Math.5.12.* *When men ſpeake all manner of evill againſt*

Iam.1.2.

Math.5.

against you (it is obſerveable, wicked mens tongues are tipped from hell, they ſpeake all manner of evill, and as the Apoſtle Saint *Iames* ſaith, are ſet on fire from hell) and what then? muſt you goe into a corner and howle? no, rejoyce and be exceeding glad, or, as the word carries, a man ſhould leap for joy; nay, it hath beene the behaviour of ſome worthies in former times that have beene in the foretront of the battell, *Acts* 20.22. when it was foretold *Paul* that he ſhould be bound at *Ieruſalem*, marke what he replies, behold, *I goe bound in the ſpirit to Ieruſalem:* that is, hee was willing to undergoe it before he had it; though troubles befell him, yet he went on cheerefully, *Acts* 5.41. they went away rejoycing that they were counted worthy to ſuffer for Chriſt, *Phil.* 2.30. not regarding life: the Saints ſhould have it in a readineſſe, *Acts* 21.13. we muſt not deale with our Croſſe as *Simon* did, *Matth.* 27.32. they compelled him to carry it; but a Saint muſt carry his Croſſe cheerefully: the Mariners take foule tempeſts as well as faire gales, ſo wee that are ſaylers and ſouldiers muſt fare as we finde.

Acts 20.22.

Acts 5.41.

Phil. 2.30.

Acts 21.13. Matth. 27.32.

But what is it to take up a mans Croſſe? *Queſt.*

The duty conſiſts in three things. *Anſw.*

1 It muſt be our owne. Let him take up his Croſſe; that is, that affliction which God hath allotted for our particular portion; wee muſt not bring miſery on our ſelves, there is no credit nor comfort in this. The text doth not ſay, let him make his Croſſe, no, it is made already: ſo long as we have the world and our own corrupt hearts, and as long as there are Divels in hell, there are troubles.

troubles enough. It is folly for a traveller to goe through a slough when hee may escape it, so wee must not needlesly runne into troubles, but if it be allotted, we must travell in winter, and drinke of the cup of sorrow and affliction. The Patient that takes physicke, if there be five or sixe more sicke in his chamber, and there be divers potions sent, one man must not take every mans potion, but hee must take the physicke prescribed for him: so afflictions are potions, one hath disgrace, another poverty, every man must take his owne potion, *Ier.* 10.19. *It is my sorrow, therefore I will beare it.*

Ier.10.19.

2 When we see the Receipt under Gods hand, wee must stoope, wee must put our neckes to the yoke, and our shoulders to the burthen, *Heb.* 11.25. *Moses* chose rather the reproach of Christ, the crowne of thornes in Christs service, then all the gold in *Egypt*, nay for ought I know, hee might have worne the crowne of *Egypt*, he was not forced to it, the Text saith, he chose it rather.

Heb.11.25.

3 We must quietly carry it, with a meeke disposition, not snarling at the hand of the Almighty, nor yet disquieted with affliction, though it pinch him sore; but we must doe as *David*, *Psal.* 39.9. *I held my tongue and spake no word, because thou didst it.* You know oftentimes the Parent makes the childe not onely beare the rod, but also kisse the rod, so should we, not onely beare afflictions, but kisse the rod, and willingly undergoe them: the Text saith of Christ, hee went as a sheepe to the slaughter, and gave his necke to the smiter. Patience by force is nothing, but when it is done voluntarily, it is something, 1 *Sam.* 3.18. *Eli* doth not fall out

Psal.39.9.

1 Sam.3.18.

with

with God, as *Ionah*, (*I doe well to be angry to the death.*) But marke what he saith, *It is the Lord that hath done it.* He takes those blowes with meekenesse. We heare of no quarrelling at *Iobs* hand, but, *Naked* (saith he) *came I into the world, and naked shall I goe out; and blessed be the Name of the Lord*; not a word more. Then you see, It must be suffered willingly, and undergone patiently.

The Reason is taken from the Wisdome of God, and love of a father that sends all these. When a childe will take no physick, they use to say, Looke, it is your father that brings it, and will you not take that your father gives you? This is a great a gument to prevaile with the childe to make him take the physicke. So because afflictions come from their Father, it is a great argument to perswade the Saints; his wisdome orders them, therefore beare them. *Iohn* 18. 11. *Shall I not drink of the cup which my Father gives me?* There is the force of the argument. God prepares it, therefore drink it. So the Apostle reasons. *Heb.* 12. 9. Our fathers in the flesh corrected us, and we submitted: As who should say, We bore the afflictions of our fathers in the flesh, when they flew upon us in a passion, and they that were neerest, they sped worst; and shall we not rather beare, and be in subjection to the Father of spirits, and live? God would have us live. If the Patient be perswaded, the Physician hath skill, he will be willing to receive the potions prescribed by him: so our Father is our Physician, and a father will give the childe nothing that shall hurt it; let us therefore submit to what ever God layes upon us, whether

Reas. 2.

Iohn 18.11.

Heb.12.9.

whether sweet or sowre, we must not onely have cordialls which are sweet, but bitter potions and pills; Doth God provide it, and shall not we take
Isa.38.15. it? *Isa.* 38. 15. What shall I say, he hath spoken unto me, and himselfe hath done it, I shall goe softly all my yeeres in the bitternesse of my soule. God bids him set his house in order, he should die. God hath said it, saith the Text, and I will doe it.

Reason 2. 2. There is a great deale of good in afflictions, therefore take them willingly and cheerefully.
Lam.3.27. *Lam.* 3. 27. It is good for a man to beare the yoke in his youth. Who would not be cut that he might be cured? Afflictions are painfull, but there is good in them; a man is content to beare the knife of a Chirurgeon, to be healed. *Matthew* 19. When Christ measured out their condition, he saith, Ye shall have houses, &c. but they shall be with persecution. We eat salt to make our meat savoury. So afflictions are salt to make us relish the mercies which we receive, the better.

Reason 3. 3. Consider our great unworthinesse of mercy, and our worthinesse of judgement. Hath God taken away my liberty? He might have taken away my soule; I am persecuted, I might have been damned; hath God taken away my goods? he might have taken away his mercies. If then, there is the wisdome of a father to provide it; if good comes by it, and we have deserved it, then take it patiently, and undergoe it cheerefully.

Quest. But you will say, May not a man passe by the Crosse, and never take it? Should not a man rather flie it, then take it up?

There

There is a twofold condition in affliction. *Answ.*

1. If a man be not called to it, it is a duty to avoid it; rather to shun the snare then to be caught by it: and this stands upon three commands at the least.

2. When a man is called to affliction, and God hath put him into the battell, that trouble and misery come, then to fling away the Crosse is a fearfull thing; the unbeleeving and fearfull are coupled together, and shall be coupled together in hell. It is that which God suffers not; you know that place, That he that denies me before men, that turnes his back in the day of battell, and starts off when afflictions come, he that denies the Lord now, and will beare nothing for him, the God of heaven will deny him; he that playes fast and loose with Christ, and now he will be a Disciple, and now he will not; when he cryes for mercy, God will say, No, no; you would not know me, therefore depart, I know you not: he that denies God in trouble, God will deny him in trouble.

But when is a man called? *Quest.*

1. When God stops all means, when there is no way to avoid it, then God calls to fight, and that even to the last man. *Dan.* 3. 16. The three Children when they could not avoid it, stood it out stoutly; we are not careful to answer thee in this, O King. But *Elias*, the stoutest man that earth bare, when he was threatned by *Iezebel*, and had a way to escape, he flew from *Iezebel*, 1 *Kings* 19. If the three Children had had the like liberty to flie that *Elias* had, they would and might have fled; but because there was no way to prevent it, they stoutly bore it. *Answ.* Dan. 3. 16. 1 Kings 19.

2. But if the Lord doe give liberty, and set out a way that it is possible to avoid persecution, yet if by withdrawing, either dishonour will come to the truth, or if by it a man shall omit a duty on which the salvation of many soules depends, rather then a man should flie off from the truth formerly taught by him, and so discourage others, let him die, and seale the truth with his blood, and rather die then dishonour the truth, and omit duty, and hurt others.

2 Tim. 4. 16. 1. First then, if the truth shall suffer hazard by our shrinking aside, it is a sinne. *2 Tim.* 4. 16. At his first answer all forsooke him, they put him in the forefront, and left him there, they went one to this, and another to that; I love *Paul*, saith one, but my shop must be served; I love *Paul*, saith another, but the truth is, I must looke to my lands; Did these doe well in it. No, saith *Paul*, I pray God it be not laid to their charge. Thus we see, if the truth shall suffer any hazard by our flying, though we can escape, yet in this case we ought not to flie troubles.

2. If duty be omitted; If a man be in place or office of authority, and forsakes duty because of persecution, he sinnes fearfully.

3. Concerning the salvation of others; If a Minister hazard the good of his Congregation by flying, woe to him. Observe this rule, and it will goe a great way; all afflictions that lie betwixt me and duty, undergoe them, though hell gates were open: It is not necessary, a man should want a Crosse, it is necessary a man should want sinne; rather die therefore then be wanting in service.

Act.

Acts 20 24. *I count not my life deare that I may finish my course with joy*, as who should say, whether life or bloud, it is not necessary I should live; it is necessary I should performe duty. A traveller that must needs go home, be the way never so bad or dangerous, home he will: so say you, to my duty I must, therfore what ever befals, it skils not. Yeeld then when God cals to suffer, and woe to that soul that will not bear it: a Crosse you must have, and you must take it up too, if you be a disciple to Christ. Acts 20.24.

If this be so, that these that will be followers of Christ, must take up his Crosse, then this fals marvellous hard, especially upon two sorts. *Vse* 1.

1 Such as will dwell in the house of our Saviour, but the bread of affliction, and the water of teares will not downe with them, they must have dainties, or else nothing will downe with them; these are unfit for our Saviour. Doth any one take a servant on this proviso, that hee must never be corrected, and that he must fare daintily, whatsoever his Master hath? Nay, no man will take a servant on these tearmes, yet this is the madnesse of many, you are content to be Professors, but you must have dainties; you would be sonnes, but you would not be corrected; no, God takes none but whom hee corrects. There is a generation that would bee christians, but they would have no Crosse: they christians? we have a name that wee are alive, but we are dead; if a man should tell you, you are none of Christs, you would think it very ill: whereas your conscience tels you, you are not able to beare the breath of the wicked in scornes and scoffes, how then will you beare the weight of

all the Crosse? it is with such men as with *Hushai*, they would be on the best side: if prosperity and peace forsake the Gospell, men forsake it, 2 *Sam.* 16.18. *Hushai* comes to *Absalom*, and *Absalom* saith, *Is this thy kindnesse to thy friends? may saith Hushai, but whom the Lord and this people shall chuse, him will I serve*: so if Popery should come, if the Priests should aske men why they forsake their religion: nay, would many men say, but what religion the Pope and his shavelings shall chuse, will I be of: oh if persecution should come, this Crosse would scare many thousands, *Matth.* 27.42. *If hee will come downe from the Crosse, we will believe him.* Oh there is a company of dissembling hypocrites that will say to our Saviour, if it be an imprisoned Saviour, they will none of him, but if not persecuted, never saved, if not beare the Crosse, never looke to weare the Crowne, either both or none.

2 Those dissembling hypocrites, that now and then professe through a little wash-way; they stoope and lift at the Crosse, but yet when it comes to the up-shot, they cannot beare the burthen; these come to the fire of affliction to be warmed, but not to be scorched, as he said, they cannot burne for religion. When *Paul* was in bonds, hee would not have them ashamed of his chaines; this is a thing marvellous frequent. The Papists have a foolish dreame, that their Crosse, their airy Crosse will scare divels; that is but a dotage. but this Crosse will (I had almost said, scare the Divell) I am sure will discover divels, that is, hypocrites; bring them to the Crosse, and you shall see them fall before it like lightning.

First

First for Officers, if there be an Alehouſe comes to be indicted, when it comes to a dead lift, he will lift, and ſay, it is pitty you keepe ſuch ill orders in your houſe, I would it were not ſo; mee thinkes it ſhould be otherwiſe, that you ſhould not doe ſo, living under ſuch meanes, therefore I wiſh you would amend, &c. he gives them warning, and let them looke better to it hereafter; he wiſheth them well, &c. but he ſees, if he ſhould croſſe the drunkard and blaſphemer, oh then the Croſſe would come; the drunkard would forſake his ſhop, and he ſhould loſe cuſtome: upon this conſideration, he flings off all duty, rather then have a Croſſe.

Secondly, come downe againe to carnall Goſpellers, you ſhall ſee them lift at the Croſſe: tell him of praying in his family, and family duties of religion, and then he will pray now and then, and he will ſet his houſe in ſome order, but he feeles the Croſſe comming, his carnall friends will ſay, how now? what you turn'd puritan? and the very breath of carnall friends ſtops him, and then hee ſeekes to ſhift for himſelfe, and one ſtands out and cavils, and ſaith, why ſhould we pray? oh that is not the matter, there is another thing in the way, there is a Croſſe you thinke will follow after: doſt thou thinke thou art the diſciple of Chriſt all this while? all the followers of Chriſt take up their Croſſe, but you take not up your croſſe, therefore you are none of the diſciples of Chriſt: what argument of uprightneſſe have you?

All grounds of ſoundneſſe are referred to two heads.

1. Hatred of ſinne.

2 Love of Christ.

Now lay but these levell: first, for hatred of sinne, whosoever hates sinne, as sinne, hates every sinne; therefore in himselfe especially, as also in any other, and he that hates will destroy it; now examine when thy place requires it, thou dost nothing against sinne, dost thou hate it? where hatred of sinne is, there will be a killing of sinne, but thou letteſt it live, therefore thou hateſt not sinne.

Secondly, for the love of Christ: can you say, you love Christ, when your hearts are not with him, *Iudg.* 16.15. when Christ and a customer comes in competition, and you despise Christ, what doe you love then? why, it is plaine, thy profit: therefore thou must seeke grace, for as yet thou hast none. Whosoever hates poverty more then sinne, or loveth honour more then Christ, is no follower of Christ, but these men are so, therefore no followers, nor no disciples of our Saviour.

Iudg. 16.15.

Vse 2. For consolation, is it so that the followers of Christ must cheerefully undergoe the Crosse, then here is comfort to those that doubt of sincerity: wouldest thou know the truth of grace? then try thy selfe by the crosse; as thy suffering is, so is thy sincerity, see if thou canst take up the crosse: there are many metals will beare the touch-stone, but the fire will try them best: so thou mayest deceive the worlds eye, but the fire when that comes, will beare witnesse of thy sincerity, if thou dost shrink in the wetting, if thou canst not stand in the mouth of the cannon, then art thou no follower of Christ: if the beame bends not under the building, then it

is

is heart of Oake; but if it bend, it is ſappy: ſo if thou giveſt way to the weight, holdeſt with the Hare, and runneſt with the Hound alſo, woe to thy ſoule, thou art not right, 2 *Cor.*6.4. *in all things approving our ſelves as the Miniſters of God:* what is that approvement? it is when a chriſtian is able to beare winde and weather; as a free horſe makes waſh-way of all. It is reported by ſhepheards, that thoſe ſheepe which are ſound, are made good by the cold, but they that are not, dye: ſo it is with the ſheepe of Chriſt, there be many of the raſcall crew, when winter comes, when the ſharpe chill cold ayre of perſecution comes, they fall off: to keepe ground here is an argument of a good ſheep, but if thou beeſt looſe becauſe of perſecution, thou art a coward, becauſe thou beareſt not the Croſſe, *Luke* 21.13. this ſhall be to you for a teſtimony, as who ſhould ſay, the world knew not whether you loved mee indeed, but this will caſt the ballance, when there is no credit to honour a man, but a bare Chriſt, then to be content to ſuffer, this will give the teſtimony. 2 Cor.6.4. Luke 21.13.

Queſt. But is it not poſſible for a *Peter* to deny Chriſt? and for an hypocrite to dye in the profeſſion of Chriſt?

Anſw. Yes, and yet the truth is true, and that ſee in three rules, that you may diſcover an hypocrites ſufferings from a Saints.

1 An hypocrite is content to beare much, but when you fret him to the heart-veyne, he is dead; he that beares through pride, will beare any thing but contempt, *Luke* 8.13. *Matth.*13.21. yet hath he not root in himſelfe, but dureth for a while, for Luke 8.13.

when

when persecution or tribulation ariseth because of the word, he is offended; there is an opportunity of temptation, and season of sorrow: a proud mans hold is credit, take away credit and honour, and he is gone, but all comes alike to a Saint.

2 It may be possible, that a good man may bee over-borne with troubles, and an hypocrite may be thus: but a sound christian when hee recovers himselfe, that he hath gotten his fence, hee takes shame, and is couragious afterward; but a carnall hypocrite, what he hath done, he will defend, but he considers not arguments that may make him to take up his Crosse, he takes a brow of brasse, and out-faceth all; and will beare any thing that is against him, but they that joyn with him are loved, and his arguments are commended: *Peter* did not stand on tearmes, but he remembred the words of Christ, and wept.

3 Both may dye in the maintenance of the truth, and yet both may differ, for a sound christian labours to credit the Gospell in dying, he takes up the Crosse of Christ, for Christs glory; but a carnall hypocrite hath his base aymes and ends. A man may dye through pride, as a Ruffian, rather then he will beare the lye, he will fight it out, hee doth not maintaine his life, but his base lust. Papists will come over and play the traytors, that they may be canonized for Saints: a man may dye without love, but a gracious heart suffers for the love of the Gospell.

Vse 3. If you will be followers of Christ, take up your Crosse, lay your neckes to the blocke; hee that is able

able cheerefully to take up the Crosse, hee is the onely christian.

But may not a man rejoyce in Christ? *Quest.*

Yes, and we must mourne that Christ is dishonoured by ungodly men. A man should rejoyce in Christ, and marke what that is, doe as *Paul* did, *Gal.* 6.14. *God forbid that I should glory in any thing, save in the Crosse of Christ.* Welcome Christs Crosse, as they did, *Acts* 5.41. *they went away rejoycing, that they were counted worthy to suffer for Christ.* But can such men rejoyce in Christ that cannot abide his presence? art thou content that Christ should looke over thy shoulder, when thou art railing and cursing, because the Dice fall crosse to thee? art thou content God should strike thee downe dead, and call thee to judgement in the midst of thy game and swearing? I doubt not but all thy fellow-gamesters would run away if they could: should a man tell you, you should redeeme the time because the dayes are evill, would he not spoyle your sport? doe you not then hate Christ? If a man should pray but halfe an houre, you would thinke it death: but oh the cards and dice can bee sate at many houres; as who should say, Christ came to pardon sinne, that we might commit sin. God will send such men and their practises to hell, is this the rejoycing in Christ? will you rejoyce in Christ? then rejoyce in disgrace for Christ? *Answ.* Gal.6.14. Acts 5.41.

How may we doe this? *Quest.*

The meanes are five, that a man may be fitted to take up his Crosse. *Answ.*

When we set out in a christian course, suppose the worst that can befall, that whatsoever doth *1 Means.*

befall you, ye may be able to undergoe it: this hath quashed the courage of many a christian, when they heare and reade, they promise to themselves they shall have honour, and when their expectations fa le and are crossed, their hearts faint. He that soweth, observeth not the winde, and the traveller
Mat. 10. 34. doth not observe the dirty wayes, *Matth.* 10. 34. *think not that I come to send peace*, as who should say, be not taken with that dreame that you shall have peace, that you shall have daintres; know this, troubles and persecutions must come, and then if this befall you, you will say, here is nothing come
Luke 14. 28. but that I looked for, *Luke* 14. 28. *He that will build a tower must first count the cost*: so count the cost, you must part with your right eye, and right hands, it will cost you deere to be a christian indeed.

2 Conclude what ever shall befall you, will be but first, small, and secondly, the issue will bee good: first, small; and that first in the time and continuance, secondly, in the thing and substance, but small in time and continuance; all tribulations are but short, it is but a day of trouble, *Psal.* 50. 15.
Psal. 50. 15. Isa. 26. 20. *Isa* 26. 20. *Come my people, enter into thy chamber, and shut thy doore about thee, hide thy selfe as it were for a little moment, untill the indignation be over-past*: it is but for a moment, life is but a bubble if wee lose it: and secondly, the substance that wee lose; if we lose honour, it is but the breath of man; if we lose wealth, it is as nothing; why dost thou set thine
Pro. 23. 5. eyes upon that which is not? *Pro.* 23. 5.

Secondly, as the affliction will be but small in respect of time and substance, so consider the issue; looke

looke beyond affliction, and marke the good of it, and ever judge the Crosse according to Gods judgment of it, *Heb.* 10.34. *you have in heaven a better, and more enduring substance*: would not a man lay out an hundred pounds to have it doubled? you doe not lose riches, you shall be rich in grace. *Moses* had an eye to the recompence of reward: had but *Ioseph* thought his imprisonment would have brought him to honour, hee had borne it gladly: had *David* thought the losse of *Ziglag* would have brought him to his kingdome, he would have endured it; so *Rom.* 8. afflictions are not worth the crowne of glory. the crushing of the grapes makes wine, so when a proud heart is crushed, he is humble, 2 *Cor.* 4.17. there is a crowne of glory laid up; when the Lord is pursuing with misery, thinke the Lord is preparing a crowne: be not poring on misery, here is misery, but here is helpe too, *Luke* 21. 19. *In patience possesse your soules*; as who should say, resolve on this, doe not put your hand on your sore; no, the Lord will recompence all. Heb. 10.34. 2 Cor. 4.17. Luke 21. 19.

3 Looke every day to crosse your corruptions, and then your crosse will seeme easie indeed, 1 *Cor.* 15.31. *I dye daily*. if a man had a great many petty deaths, the great death would not trouble him: many a Saint is more quiet in persecution, then he that persecutes: the Porter lifts a little and a little, at last he gets up his burden. 1 Cor. 15.31.

4 The next meanes is out of *Heb.* 12.2. *Looking to Iesus, &c.* when thou seest a Crosse, see Christ too: looke up to that power, and begge of him, and receive of him that which may be helpefull. This looking to Christ affords succour three wayes: Heb. 12.2.

first, Christ despised the Crosse, and what became of it? he now sits at Gods right hand. Was Christ smitten, and shalt not thou be disgraced? arme your selves with the same minde, 1 *Pet.* 4.1. if it were so with Christ who had no sinne, what will it be with thee who hast sinne? secondly, Christ is with thee in trouble, *Isa.*63.9. *In all their afflictions he was afflicted. Ioseph* was imprisoned, and God was with him. The childe chooseth to bee with his father, though it be in a smoaky cottage, so if God be with thee, be quieted, *Iohn* 16.33. *In the world ye shall have trouble, but in me ye shall have peace:* thou art in prison, but in Christ inlarged, here weake, but in Christ made strong. Thirdly, remember that Christ hath promised to take all trouble from thee, 1 *Pet.*5.7. humble your selves therefore under the potent hand of God, that hee may exalt you in due time: thou art poore, let Christ beare the care, and as long as Christ beares the care, why should not wee beare the crosse? Christ will be with thee in sixe, and deliver thee in seven troubles, *Iob* 5.19. Porters lay something betweene the burthen and their shoulders, so lay the promises of Christ upon thy shoulders, lay mercy under the Crosse: if a man beare a burthen quietly, he carries it easily, so looke to Christ, and beare thy burthen willingly.

1 Pet.4.1.

Isa.63.9.

Iohn 16.33.

1 Pet.5.7.

Iob 5.19.

5 Lastly, consider, if thou wilt not take up a Crosse, God will give thee a curse. You will not have your credit crossed, drunkards must not speak ill of you; take thy sinne then: all the sins of those drunkards and swearers are thine, if thou reprove them not, and the curse of God with them, the

vengeance of God will breake thy backe. *Dives* would not have the Crosse; take thy pleasure, saith God, and the worme that never dyeth, *Iam.* 5. 3. the rich men would have their wealth: take your wealth, saith the Apostle, but it is cankred, and it will witnesse against you. Every sixe pence will come as so many witnesses: witnesse (saith this shilling) I was plucked out of the mouth of the poore, you will have a wealthy talent, and you shall have wrath with it. You that are now careless, you feare to sanctifie a Lords day, you will not be crossed, God will bid you go to your neighbours to be saved, for them you loved, and them you obeyed; whether then will you have the Crosse of Christ, or the rage of the Almighty? rather beare the Crosse of Christ, then the indignation of the Lord of hosts? Iam. 5. 3.

Vse 4.

It is a ground of instruction, if the servants of Christ must beare the Crosse, then who bee they that make it? It is an undoubted argument of a soul that is an adversary, that sets himselfe in battell aray against the Almighty. They are the Saints of Christ that beare the Crosse, therefore they are the slaves of Sathan that make it: it is a great character of the divell, he is an *accuser of the brethren*: and an undoubted argument that they are of the divell, that lay heavy burthens on the backes of Gods servants, *Phil.* 1. 28. *It is to them a token of perdition, but to you of salvation:* to be persecuted is a signe of your salvation; but to persecute the faithfull servants of God, is a token of perdition, as a man that hath the plague tokens, we say, *The Lord have mercy upon him*, and we give him over for dead, and Rev. 12. Phil. 1. 28.

the bell tolles for him; so seest thou a man that after a satanicall manner cuts and carves out crosses: it is a token of perdition, and there is scarce any hope of such a soule, *Gal.*4.29.30. hee aymes at the story concerning *Ismael* and *Isaac*, he persecuted *Isaac* by railing. Contempt, disgraces, reproches be persecutions, & as *Ismael* persecuted *Isaac*, so it will be to the worlds end. But what saith the Scripture? *Cast out the bond-woman and her sonne:* you are severed from the Church here, and you shall be separated from God hereafter. As it is an argument of a Saint to beare a Crosse, so it is an argument of a divell to make a Crosse.

Gal.4.29.30.

Doct. *Let him deny himselfe, and take up his Crosse.* First, deny, then take, both deny and take.

Selfe-denyall is a speciall meanes to fit the soule for suffering. Therefore these two goe hand in hand, he that is a selfe-denyer, will be a cheerefull sufferer, it is not onely here expressed, but in other places mentioned, *Revel.* 12.11. there is a description of a man that shall conquer; they overcame the Dragon, because they loved not their lives unto death: that is to say, they were contented to lay downe their lives, *Luke* 14.33. when a man hath laid downe himselfe, then he may follow our Saviour, 1 *Cor.*7.29. he makes this the armour, wherwith a Christian should be furnished against the day of tryall: the time is short, what remaines? the text saith, *Let him that is maried, be as if he were not maried:* that is, let him have all, but let him deny all. When *Peter* denied his life, he never denyed Christ any more; so when *Ionah* denyed his stout stomacke, he never forsooke the message of God any more.

Rev.12.11.

Luke 14.33.

How

How doth this selfe-denyall bring in this spiri- *Quest.*
uall ability of undergoing the Crosse of Christ? *Answ.*

Here we will give you the arguments. Observe you the causes of forsaking the Crosse of Christ, which are two:

1 When the Crosse is too keene or sharp.

2 The weakenesse that is in us, that we are not able to beare it. Now selfe-denyall removes both these.

1 That selfe-denyall takes away the keennesse and sharpenesse, and the argument is this. If selfe-denyall keepe the Crosse from pinching, then it is a speciall meanes to take away the sharpenesse, and so to make us beare it; the first is cleere, therefore the second must follow. Then that it may appeare that selfe-denyall takes away the sharpenesse, observe, that the Crosse doth not take away any spirituall thing: trouble and persecution doth not take away faith; if a man were in a dungeon, he might be faithfull; the fire doth not consume the metall, but take away the drosse; so outward things are onely consumed, the other are not touched; now then since the sharpenesse lyes in outward things, selfe-denyall beats backe the blow, so that it cannot trouble him: the onely way to take away the fire, is to take away the fuell; so when the fire of persecution is flaming, selfe-denyall takes away the fuell, on which affliction should burne. Now it doth this three wayes.

1 A selfe-denying heart doth basely esteeme of these base things: so much as you prize a thing, so much you are grieved for the losse of it, a woman that marvellously esteemes her childe, when shee loseth

loseth her childe, she loseth her life: if men would esteeme jewels as pebbles, the Iewellor would be no more grieved for the losse of them then for pebbles; so he that esteemeth his honour, (as the ambitious) his life, as the naturall man, his honour and his life are his Gods; take away his God, and he sinkes; but a selfe-denying heart placeth no worth in these; if riches be gone, there is but a shadow gone; if life be gone, there is but a bubble broken, *Acts* 20.24. *Paul* counted not his life dear, as who should say, if he had counted his life dear, he had not finished his course with joy. A rich man cares not to lose sixe pence, so saith *Paul*, I count not my life deare: all men forsook *Paul*, save onely the house of *Onesiphorus*, yet this troubled not *Paul*, because he had this selfe-denyall.

Acts 20.24.

2 It loosens a mans affections from delighting in any thing here below, *Luke* 14. 26. a selfe-denying heart hates wife and children so farre as they hinder him from Christ: he that loosens this knot, may easily untye it: love a thing immoderately, and be grieved for the losse of it excessively; a foolish speech cast upon a proud person, how discouraged is he at it? but a selfe-denying heart cares no more for it, then for the barking of a dog: what can prison take from him? he hath given his liberty to Christ before; he that casts the dust on the dunghill, cares not though the winde blow it away; but a selfe-denying heart counts all things dung, and therefore he is not troubled, if he lose all to gaine Christ. It is with a selfe-denying heart as with a dead man, he feeles nothing, *Gal.* 6.14. *He is crucified to the world, and the world to him:* if you will take away

Luke 14.26.

Gal. 6.14.

away glory, and lay shame upon him, he feeles it not; he is dead to the world; if you disgrace him, he cares not; you touch not him; it is easie for a man to loose that he hath not; now a selfe-denying heart, that hath honour, is as if he had no honour; if you take away his joy, he is not troubled; he is as if he had it not, he hath lost nothing, because he left all before in affections.

3. It takes away that boisterous dispositon whereby he opposeth the Providence of God, that brings the Crosse. We by pride oppose the providence of God, bringing the Crosse; therefore we are troubled with it: now selfe-deniall takes away this; therefore all the trouble is removed. First, the bird beats her selfe, therefore she is troubled with the Cage; the colt is untamed, therefore troubled with fetters; when he is tamed, he may live well with the fetters: so as that which makes affliction tedious is our wayward heart, till God have weaned us; then a dungeon is as good as a house.

Secondly, self-deniall takes away that weakenesse that is in us to beare the Crosse; & that two wayes.

1. It makes way for deriving of spirituall graces; this made the Martyrs so constant, that the Massacrers cryed out, they were weary with killing; it came not from flesh and blood, but from selfe-deniall; he that is constant to deny his owne strength, the strength of the Lord shall supply him; the Lord is able to support him: now a selfe-denying heart makes way for this strength, he is nothing in himselfe; therefore Christ is all in al in him. *Phil.* 4. 13. *I can do al things in Christ who streng-*

Phil.4.13. *strengthens me.* There is a vertue given from Christ to a selfe-denying heart to beare trouble.

2 It brings refreshing from Christ. Two things there are in common reason to beare a burden.

1. Strength.
2. Cheerfulnesse.

So selfe-deniall gives strength and sweetnesse; we may easily swallow these pills, because they are sugered. *Luke* 1.53. *He hath filled the hungry with good things.* *Isa.* 57. *He reviveth the spirit of the humble.* The traveller must have a bait; so God gives a sweet bit which is a daily bait, that a selfe-denying heart may goe on his journey with comfort, as he speakes, 1 *Sam.* 1. 8. *Am I not better to thee then ten children?* So Christ saith to thee; Am I not better to thee then a thousand credits? Thus the soule is refreshed.

Luke 1.53. Isa.57.15.

Is it so, that selfe-deniall is a speciall meanes to take up the Crosse? Then the use is threefold.

Vse.

1. Of Instruction. We see why men flie off from Christ, and give him the backe in the day of trouble; they are full of themselves, and therefore flie off; their credit, honour, life, &c. These must not be parted from. *Iob* 4. 5, 6. *It is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.* Many a man that hath made a great profession, when the wet comes he shrinkes basely; he denied not himselfe, therefore he denies the Crosse, and that crushes him. It is with us, as with a wilde colt, an untamed horse; he is not able to bear the spurs, but flings off the rider; but if he be rid hard, he will beare any burden, because his stout stomacke is come downe; so is it with a proud

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Iob 4.5.

proud heart, that is full of himselfe; when the burden comes, then the covetous man wincheth, and would renounce God and his Gospell rather then he will beare misery; but a selfe-denying heart is willing to take up his Crosse, because he hath laid down himself; hence come those carnall shifts; men see some beare the burden, and they wish well to it; but saith one, I have a family to care for; those are to be honoured that doe so, but it is otherwise with me; the great ones are fittest, they have no trades to looke to; and the poore ones have no riches to looke to: oh you have somewhat to lose, there is the businesse; then belike thou hast no mercy to loose; thou hast not denied thy selfe, therefore thou art no follower of Christ. Take thy Gods and perish with them; thou wilt not suffer, because thou hast thy selfe; therefore thou shalt burne with thy selfe in hell.

2. It is a word of Examination. We know not for what times God hath reserved us; then here we may see, who are able to stand for Christ. If there be any man that denies himselfe, and takes up the crosse, he shall have the crowne. But art thou able to deny thy selfe or not? Art thou now a Professour, and wilt be a forsaker of Christ? We are not greater then our fellow-brethren; we know not how soone misery may betide us; Is he likely to suffer the losse of his blood, that will not suffer the losse of a base lust? Will he beare the point of a spear, that wil not part with a little credit? *Iudg.*7.5. When *Gideon* was to fight with the *Midianites*, those that were afraid he bade them returne, and they went almost all away. Now, *Vse* 2. Iudg.7.

God gives them another triall, they that lapped, went; and they were three hundred. Therefore in the *Psal.* 110. it is said, *Christ shall drinke of the brooke by the way*; That is, he shall take a lap by the way, and goe cheerfully to his worke: if the Lord should try us thus; all that are fearfull to suffer, would flie into the Low-countreys; there would be but a few, if God should say, by those that sip at the world, by those I will defend my Gospell, how few would there be! for men will part with nothing: take a company that live in the Church, they are (many of them) not able to beare the power of the word; thou that wilt not part from a lust, how wilt thou be able to part from thy blood? Now, what shall we thinke of those that will not have commodities crossed? Rather loose conscience then six pence; how shall we thinke these will loose their estates, their blood and life?

Psal. 110.

Vse 3. It is a word of direction. Namely, we are to advise, how to prepare our selves for the fiery tryall; begin the right way, and persevere constantly, be marvellous empty, and then be fit to beare trouble; men thinke to out-brave misery; one, saith he, resolved of it, he will die, that he will, before he will be a Papist; No, this bold boasting is an argument, thou wilt not beare the crosse when it comes to the tryall; commonly these men flie off in time of persecution. But the duty God commands is this, looke into thy heart, and take notice what is most delightfull to thy soule; Is it honour, ease, credit, &c. Is thy life deare unto thee? Examine this wisely in the best of thy me-

meditations, and when you have found what is deareſt, then bring your ſoules to a holy contempt of it: what a man tramples upon, he is content another ſhould tread on: ſouldiers when they come into the field, doe accuſtome themſelves to hardneſſe: the truth is brethren, we know not how ſoon God may call us to ſuffer; were the enemies on our borders even now, how would you beare it? would you then be willing to renounce the honour you have eſteemed, the riches you have embraced? then renounce them now, and you will not be perplexed when you leave them. If Sathan goes againſt you, and purſues you, and ſaith, if you follow theſe courſes, you muſt part from theſe and theſe comforts, if you take this way, you muſt looke for miſery, you muſt looke to be deſpiſed of father and mother, and brother and kindred. You muſt never looke to come to preferment, &c. now, will you be fenced; renounce all aforehand, doe you tell me of honour, ſaith the ſelfe-denying heart, let honour looke to it ſelfe; but ſay to him, what will become of your liberty? your liberty will be gone, ſaith the ſoule, let liberty looke to it ſelf, I will looke to duty: this is once, and all that is required at my hands.

Queſt. But when a man hath taken up his croſſe, how ſhall he follow Chriſt, troubles are ſo tedious?

Anſw. Let him take up his croſſe and follow.

Doct. *Afflictions ſhould not, nay cannot hinder the obedience of the faithfull.*

The text doth not ſay, let him take up his croſſe and *leave me*; no, but take up his croſſe and *follow me*; as who ſhould ſay, perſecution will ſtand with perſe-

perseverance in obedience, Christ and a crosse accord, *Numb.* 14.24. the Lord himselfe speakes of *Caleb*, that he followed him fully; the children of *Israel*, when they came out of *Egypt*, were driven into the wildernesse, and were in crowds of extremitie, famine on the one side, the enemy pursuing on the other, yet *Caleb* followed God fully, nothing hindred him from following God, *Psal.* 44. 17.18.19. *Thou hast cast us into the place of Dragons, and covered us with the shadow of death, yet wee have not forgotten thee, &c. Dan.6.* 10. when the King had made a decree and sealed it, was *Daniel* daunted? did hee start aside? no, he set open his window, that though all the canon shot was about his eares, though the decree was sealed and gone out, yet *Daniel* was the same man, *Acts* 4. 19. when the Scribes and Pharises were violent, the Apostles were resolute, when they had been forewarned, they answered, whether it were fittest to obey God or man, judge ye: and in the 29. verse, the bolder they were in persecuting, the bolder they were in suffering. Birds will sing in stormes, so Gods birds will sing cheerefully in the greatest storme of persecution.

Numb. 14.24.

Psal. 44. 17,18, 19.

Dan. 6. 10.

Acts 4. 19.

Quest. But how can this bee? is it not so, that by persecution occasions of good are taken away, and sometimes life is taken away, and if men doe not live, how can they follow Christ?

Answ. I answer two things.

1 Opposition may stop the outward actions a man would performe, but the inward gracious disposition cannot be hindred; they cannot take away his heart, he hath as great a heart to love duty,

y, and when a mans actions are by force hindred, *God accepts the will for the deed*, 2 *Cor.* 8. 12. 2 Cor. 8. 12.

2 Though a man cannot follow God in one kinde, yet he may in another, though some graces may be hindred, yet others will be furthered, and that is the duty God requires at that time, *Iam.* 1. 4. Iam. 1. 4. *Let patience have her perfect worke*, that is, God puts a man on severall tryals, sometimes in person, sometimes in disgrace; now patience playes at all weapons, and when she hath borne all, shee conquers all. Looke, as it is with souldiers in summer, they goe into the field, and in winter they lye in Garison, yet they are souldiers still; so some duties are summer-duties, as hearing and the like; these are in the time of prosperity, but when the winter of persecution comes, and besiegeth the heart, then God cals for patience. You heare the word, that is a summer-duty, but when you are scattered asunder, God requires patience, and selfe-denyall, yet in both we follow Christ. If a Saint should dye, yet he forsakes not obedience, for hee hath followed Christ as farre as he can: nay Christ could goe no further then death, after death a man is considered as a conquerour, then the battell is ended, *Heb.* 12. 4. *Ye have not yet resisted unto bloud*, Heb. 12. 4. *John* 21. 18. The Lord Christ the Generall of the John 21. 18. field, knowes how to dispose his servants: when *Peter* was young, God sent him to preach; when he was old, he sent him to dye, when hee could not preach.

But how far can this be? doth not affliction hinder a man? *Quest.*

Answ. It should not, nay it cannot, and that for three grounds.

1 Be-

1 Becauſe God allowes of ſtarting at no time; the Law bindes at all times, to all times, is an old rule in Divinity; there is no time wherein ſinne is to be granted; our condition may alter, but duty is that which God ever cals for: poverty may take away riches, but no condition ſhould take away duty, but ſome duty is to be performed, though not this nor that, yet a good conſcience is alwaies to be preſerved: there is a neceſſity for a man ſometimes to have afflictions: God gives them, but God never gives a neceſſity to ſinne: it is not neceſſary to be rich, but it is neceſſary to be holy in all manner of converſation, 1 *Pet.* 1.15. nay, ſecondly, the more oppoſition a man hath, the more reſolute he ſhould be, for then there is moſt need of courage: the Captaine requires moſt courage in the battell, and in harveſt, if a ſtorme be comming, we worke hardeſt, ſo a man ſhould bee moſt conſtant in the time of trouble, *Iude* 3. Contend for the faith. Contention implyes oppoſition, the more trouble, the more courage God requires. Sound ſaving grace will never ſlip away, in the greateſt oppoſition, then is the time for love to doe moſt: a brother (ſaith *Salomon*) is borne for adverſity: love is like lightning, it is moſt fiery where it findes moſt oppoſition: ſo when love is in moſt oppoſition, it is moſt violent in reſolution, *Acts* 4.20. *We cannot but ſpeake the things we have heard*, as who ſhould ſay, we haue a warrant from God, therefore we cannot but doe it, and in the ſecond verſe, the lame man being cured, the Scribes and Phariſes were grieved at it, the Diſciples having taught concerning Chriſt, and the glory that came to the Goſpell:

1 Pet. 1. 15.

Acts 4. 20.

the

the Scribes and Phariſes thought to cruſh the buſineſſe, now ſaith *Peter*, verſe 9. *if we be examined concerning the good deed*; as who ſhould ſay, you Scribes and Phariſees uſe to convent people for good deeds. Therefore be it knowne unto all you men of *Iſrael*, as who ſhould ſay, you Phariſes would have Chriſt hidden, therefore all ye men of *Iſrael*, be it knowne, that by the name of that Ieſus whom ye have crucified, this man ſtandeth whole; thus zealous was he, though convented: the ſpirit of the Lord is a kingly ſpirit, therefore it will make a man leap over all blocks, *Ruth* 1.16. *Naomi* having alledged many arguments to diſſwade *Ruth*, marke how ſhe reſolves, *intreat me not, for thy God ſhall be my God.* the more love is oppoſed, the more violent & reſolute it is: there are no trees fall by a ſtorme, but thoſe that are rotten, thoſe that are good grow the faſter; ſo it is with a heart that loves Chriſt in ſincerity, he beares downe all. Ruth 1.16.

3 Afflictions are ſo farre from hindring, that they further obedience, there is no thanke to the Croſſe for it: in it ſelfe it is a kinde of poiſon, but this Croſſe that would hinder a man, the power of Chriſt over-powring it, helps a man, and that in two particulars.

1 Becauſe the Croſſe weaneth a Chriſtians ſoule from the love of thoſe things here below; he that prided himſelfe in gay coats, preſent before him all the fine feathers at his death bed, and aske him, will you goe to heaven in theſe? then hee hates them, affliction takes away the love of all, *Deut.* 28. the dainty Damoſell ſhall licke the earth in time of famine, the ſoule in affliction cleaves to

O God:

God: when the wheeles are scoured, they goe the better, so afflictions take away the rust of immoderate pleasures and desires, *Iob* 36.10.

Iob 36.10.

Three things afflictions doe.

1 They open the eye.

2 They boare the eare, a poore mans tale may now be heard.

3 God commands a loose heart to stoope by them: when the three children were in the fire, it burned their bonds, but hindred not their walking, so afflictions burne our lusts, but hinder not our walking with God.

2 As afflictions are made usefull and beneficiall to Christians, in respect that they weane them from the love of the world, and scowre off corruption. So also secondly, because the Crosse stirs up our graces, afflictions set an edge on graces, *Acts* 17. 16 *his spirit was stirred with indignation:* it is with grace, as it was with *Sampson*, when the Philistines were not there: he slept, but when they were upon him, he rent all in pieces; so our graces are asleepe, if misery come upon us, it provokes us to shake our selves: all the men in a ship are quiet in a calme, but in a great tempest all are busie, every man is stirring, one runnes to the pumpe, another to the sterne; so all the while we are in a calm, patience lyes still, but when we are tossed, if there be any grace, then it will be stirring. Faith laies hold, patience beares, it is admirable to see what men will doe in sicknesse: it is a common Proverb, there would be admirable good men, if men were as good alwaies as they are in sicknesse. Take a great persecutor: and let but God let in a veyne of vengeance,

Acts 17. 16.

vengeance, O then what resolutions are there? but when that is gone, all promises fall to the ground.

It is a word of instruction, hence persecution is a plea for exactnesse: no poverty can excuse a man from duty; if no affliction can hinder from following of Christ, then no affliction can give excuse for not following of Christ; it is no plea to say, my neighbour hindred me: when *Peter* denyed Christ, he did not say, Lord, I was in great feare, I loved thee well, yet denyed thee basely: we heare no such matter, but he wept bitterly, he saw his sinne, and was ashamed of it: this should be our course, *Phil.* *If there be any thing that is honest, any thing that is pure, thinke upon these:* a man might reply, the cause is good, there are honest things, but trouble accompanies them; what of that? yet if there be any thing that is pure, thinke on that; yea say some, the practise is pure, but it is reprochfull: now saith the Text, there is no pretended inconveniency that should be a hinderance in a christian course: doe not thinke of reproaches, but if there be any thing honest, any thing pure, thinke on that. All you *Ismaels* that scoffe at purity, if *Paul* were good, ye are naught, *Heb.* 13 4.5. When we are married, we must looke to our families; no saith the Text, *avoid covetousnesse*, doe not say, the cause is good, but my family must be looked to: drunkennesse should be hated saith one, but then I should lose my custome. It is good to pray, for the Scripture saith, Poure downe thy wrath on such as call not on thy name, but it takes up time; and I should bee scoffed at, and counted a Puritan, and therefore I pray have me excused. I cannot excuse you, for is

Vse.

Phil. 4.8.

Heb. 13.4.5.

there not a God to be pleased, as well as a customer? when the heavens shall burne, and the works thereof be consumed, doe you thinke this will excuse you, to say, I would have prayed, but my Master would have beat me, my neighbours would reproach me, &c. If you feare your neighbours more then God, then get you to hell with your neighbours, and then let them succour you; these are not sufficient excuses, therefore delude not your consciences; will you tell God, a crosse troubled you? he will tell you, you should have taken it up: had Christ said to us, I wish you had been saved, but then I must be spit upon and crucified, but that I will not, woe had beene unto us, had not Christ beene forsaken, I had beene damned; doe not think to drive the bargaine to the last farthing: let God be honoured, though I troubled, this is right; but to say let God be honoured, but I will not be troubled: ah poore wretch, hast thou any share in Christ? he that suffereth not with Christ, shall not have glory with him: therefore as you desire to have comfort, lay away these figge-leaves, that will not availe to shelter you. Because thou wilt not take up a Crosse, thou shalt not have a Christ to save thee.

THE

THE CHRISTIANS Second Chiefe LESSON,

Viz. Selfe-tryall.

2 Cor. 13.5.

Examine your ſelves whether ye be in the faith: prove your owne ſelves, know ye not your owne ſelves, how that Ieſus Chriſt is in you, except ye be reprobates?

THe intent of Saint *Paul* is to juſtifie his Miniſterie, upon occaſion of that contempt, which by reaſon of the baſeneſſe of his outward eſtate was caſt upon the ſame by the ſuggeſtion of falſe Apoſtles. This he doth in this place by appealing unto the conſciences of his

hearers in respect of the worke of grace by his Ministery wrought in their hearts: so that the coherence stands on this manner; if ye have bin effectually called to the state of grace by no other meanes then by my Ministery, then notwithstanding the weakenesse of my flesh, you must needs acknowledge mee a lawfull Minister of Iesus Christ. But so it is, that you have beene converted by my Ministery alone, and brought to the estate wherein ye now are, therefore ye must needs acknowledge me a lawfull Minister. Now for the further proofe of this effect of his Ministery in them, he wils them to consider whether they be in the faith or no.

Wee have to consider here two things. First; what they must looke after in themselves, *viz. whether they be in the faith.* Secondly, what they must doe that they may attaine to this knowledge, *viz.* they must *examine themselves.*

By Faith synecdochically we are to understand all the graces or vertues which are mainly necessary to set a man in the state of grace; one for all, and this carries the bell away from all the rest; all other graces springing from this as from a fountaine. To be in the faith then is to bee effectually called to be partaker of the graces and vertues of Iesus Christ. To prove this is by an experimentall tryall to make enquiry; To examine is a word borrowed from Gold-smiths manner of tryall which they use, which is of all other the most accurate, by the touch and test. To prove and examine our selves is a worke of the spirit, whereby the soule reflecting and turning into it selfe, doth exactly weigh

weigh and consider in what estate it stands. The Commandement is doubled, to betoken the important necessity of the duty injoyned, as which doth most neerely concerne a Christian.

The meaning of the words, if you take them together, may be thus: O ye Corinthians, since you make a question whether Iesus Christ spake in and by me, yea or not, doe but (for your conviction in this behalfe) take a survey of your owne estate, diligently examine your selves, whether ye be truely and effectually come out of the state of nature into the state of grace, yea or not; by this you may come to some certainty touching the undoubted truth of my Ministery.

That an effectuall conversion of soule is a sure testimony of the truth, and lawfulnesse of that Ministery by which they are converted. Doct. 1.

This is gathered from the coherence and agreement betwixt the third and fift verse, it is also proved, *Ier.* 23.22. If they had stood in my counsell, and had caused my people to heare my words, then they should have turned them from their evill way, and from the evill of their doings. No Minister can convert another, who hath not stood in Gods counsell, that hath not beene sent by him, *Rom.* 10.14.15. Faith in a hearer doth argue a Teacher sent of God; *Acts* 26.18. *I send thee, that thou mayest turne them, &c, Ephes.* 4.11.12. Christ sends them Pastors for the repairing of the Saints. The repairing of the Saints is an argument of a Pastour given of Christ, 1 *Cor.* 9.2. If I be not an Apostle unto others, yet doubtlesse I am unto you, for ye are the seale of my Apostleship in the Lord.

Ier. 23.22.

Rom. 10.14.15.
Acts 26.18.
Ephes. 4.11.12.

1 Cor. 9.2.

The

Reason. The reason is this, because the soules of men are not converted without the speciall worke of the spirit of Christ concurring with the outward ordinance. Now wee have no promise of the assistance of the spirit to accompany any teachers but such as God sends, *Matth.*28.28. I am with you (whom I send) to the end of the world, not with any other.

Vse For the confuting of those sectaries among us who doe reject the Ministery of the Church of *England*, together with the Ministers, as no Ministry nor Ministers, in regard of some defects accidentall, not substantiall in the same. We for our justification referre our selves unto the whole armies of Converts, which are the glory and crowne of many godly teachers among us.

Doct. 2. There is a possibility revealed of God for a man to know whether he be called of God, or not; it is attaineable for a man to know whether he be in the state of grace, or remaine still in his naturall condition. This doctrine is inforced from the precept here given, *Luke* 10.20. *Rejoyce that your names are written in heaven:* now there is no ground of rejoycing, but for that whereof wee may attaine a certaine knowledge, 2 *Pet.*1.10. *Give diligence to make your calling and election sure*, 1 *Iohn* 3.10. *In this are the children of God knowne.*

Luke 10.20.

2 Pet.1.10.
1 Iohn 3.10.

Reason 1. Because wee have recorded in Scripture speciall markes whereby wee may grow to a settled assurance touching our estate, *Psal.* 15. 1 *Iohn* 5. 13. 2 *Pet.*1.10.

2 Because wee have the spirit promised to informe us that these markes are in us, *Rom.* 8. 16.

The

the ſpirit of God beareth witneſſe to our ſpirits, that we are the children of God.

Note that this knowledge is often intermingled with much doubting, *Pſal.* 77.8,9,10. *Pſal.* 42. verſe 5. yet in the end faith gets the victory. *Caution.*

To confute the Popiſh errour which they teach, *viz.* That no man can be aſſured with ſuch a certainty, wherein he may not be miſtaken touching his ſalvation, as alſo that a man muſt doubt of it, and that it is preſumption to grow to a reſolution; a marvellous uncomfortable and deſperate doctrine, we may ſay of the Authors of it, that they are miſerable comforters. *Vſe 1.*

2 For exhortation, to provoke men to uſe all meanes that they may be aſſured touching the welfare of their eſtates. Let mens diligence in looking to make ſure inheritance, lands, mannors, whereof they have any promiſe, whet on us to bee much more carefull to get ſome ſecurity of Gods favour, heaven and happineſſe. If they be ſo earneſt for earthly bleſſings which they muſt forgoe: how hot and eager ſhould we be in the purſuit of getting of an aſſurance of thoſe ſpirituall good things which ſhall never be taken from us! Let the unſpeakeable comfort that iſſues from this aſſurance, the endleſſe joy that ariſeth hence, make us carefull ſeekers of ſo great a benefit; if we were inſtantly to goe out of the world, wee would deſire nothing more then ſome earneſt penny of an heavenly inheritance; that which then wee would chiefly wiſh, let it bee our wiſedome to make a timely proviſion for the obtaining it. But alas, how careleſſe and negligent are we in this point? any

groundlesse surmises, idle suppoſals, flashing imaginations, will serve the turne, give a slubbered contentment; I hope well saith one, I trust, saith another, God is mercifull. Take heed of this presumption, which is as a broken tooth and a sliding foot.

Doct. 3. *Every man by nature is apt to be deceived, and to misjudge himselfe touching his spirituall estate, to thinke all is well, when nothing lesse.*

Thus much is insinuated in the Commandement, to try and examine, as if otherwise we were subject to mistake, *Pro.* 14.12. *There is a way which seemeth right to a man, but the issues thereof are the waies of death, Acts* 26.9. I also verily thought that I ought to doe many things contrary to the name of Iesus, saith *Paul* of himselfe in the state of Pharisaisme. Those of whom we reade, *Luke* 13.26. which were shut out of the kingdome of heaven, no doubt thought themselves cocke sure while they lived, as wee may see by their reply to the Master of the house, we have eaten and drunken in thy presence, and thou hast taught in our streets. So the proud Pharisee over-weening himselfe with his owne conceit, speakes confidently, giving God thanks, that he is not as other men are, or as the poore Publican; yet how is he (for all his good conceit of himselfe) rejected, and the poore Publican preferred before him? *Luke* 18. The Church of *Laodicea* gives testimony to the truth of this doctrine, in that her glorious vaunt that shee makes, professing that shee is rich, increased with goods, and hath need of nothing, when as notwithstanding at the same time, shee is discovered to bee wretched

Pro.14.12.

Acts 26.9.

Luke 13.26.

Luke 18.

wretched and miſerable, and poore and blinde, and naked, *Rev.*3.17. Rev.3.17.

The grounds of this miſtake are two. Firſt, the heart of man in ſuch things as concerne his ſpirituall good, is not onely blinde, and ſo apt to be deceived, but alſo deceitfull, and that above all things, *Ier.*17.9. it works by all meanes to deceive a man, yea and that in the greateſt matter of moment, namely the ſalvation of the whole man. Who wonders then to ſee a man in regard of the good eſtate of his ſoule to grope at noone day as in the twi-light, to put light for darkeneſſe, and darkneſſe for light, to put bitter for ſweet, and ſweet for bitter! *Reaſon* 1. Ier.17.9.

The ſecond ground of mans miſtake is the continuall endeavour of Sathan, whereby hee laboureth nothing more then to be a lying ſpirit in the mouth of a mans owne heart; to corrupt the judgement, to make a man well conceited of himſelfe, when notwithſtanding hee is in the gall of bitterneſſe, and the bond of iniquity; by this meanes is a man held moſt powerfully in the ſnare of the Divell. *Reaſon* 2.

Therefore we muſt at no hand beleeve our own ſeduced hearts, and perverted judgements in the matter of our ſalvation, nor grow aſſured that wee are in good plight, becauſe our owne hearts tell us, all is well, and ſing a *requiem* to us, and cry peace, peace; beleeve them not, they are the moſt notorious impoſtors, moſt cunning deceivers, ſuch as have ſhaken hands with the common adverſary of our ſalvation, that ſo they may worke our eternall woe; they are thoſe friends that ſpeake peace- *Vſe.*

ably to their neighbours, and yet lay up malice in their hearts. It shall be our wisedome to consider whether they speake by the direction of the spirit, according to Gods word; examine their pleasing suggestions by the law and testimony, if they speak not according to these, it is because there is no truth in them.

Doct. 4. *That a mans spirituall estate is not alwaies discernable to himselfe.*

There are seasons when as the worke of grace is so overshadowed, that a man can scarcely judge of himselfe how it is with him. This I collect hence, in that it is one thing to thinke that wee be in the state of grace, another thing by proofe and examination to finde it so to be. We may be in the state of grace, and yet the same not so appeare to our selves, untill we have made tryall of our selves: the worke of Gods spirit is sufficient, whose manner of working is to us unknowne, *Iohn* 3.8. as the winde, and to have this knowne unto us, we must try and examine our selves; in which examination, who doubts but we may often mistake? thus was *David* himselfe mistaken, *Psal.* 22. he judgeth himselfe forsaken of God in regard of his owne feeling, *Psal.* 31.22. *I said in my haste, I am cast out of thy sight*, *Isa.* 40.27. *Iacob* complained his way was hid from the Lord, *Isa.* 49. 14. *Sion* complaines, the Lord hath forsaken me, and my God hath forgotten me, *Isa.* 50.10. there is a time wherein Gods children walke in darkenesse, and see no light.

Iohn 3. 8.

Psal. 22.

Psal. 31.22.
Isa. 40.27.
Isa 49.14.

Isa. 50.10.

The meanes of this misjudging our selves are two-fold.

1 Sathans cunning, that where hee cannot prevaile

vaile to rocke men asleepe in security, there hee assaults them with false feares, to make their lives uncomfortable to them, and drive them, if it bee possible to despaire; this is not the least of his stratagems.

2 A confusion in our judgement from the remnant of our corrupt nature whereunto we are otherwhiles for just causes given over of God; whereby wee are not able distinctly to apprehend the worke of grace in our selves, but even deeme our selves reprobates when wee are highly in Gods favour.

The reason of this proceeding of God is, that so he may keepe pride and security from mens hearts, whereinto they are apt to fall, even when they taste most deepely of Gods favour; for by this concealment from a man what his estate is indeed, the Lord keepes the heart in humility, in a more frequent and reverend use of his ordinances, Word, Sacraments, and Prayer: and if it be wisedome in an earthly father that hee useth a concealement of his love, and what he will doe for his sonne hereafter; sometimes he casts a frowning countenance, makes him beleeve hee will doe little for him, when he mindes him most good, and all this to keepe him in a childe-like obedience: so in like manner, why may we not conceive that the privy cariage of Gods love to us may be of excellent use for our good: and so much I doubt not, but whosoever shall observe in themselves, they shall finde their hearts much bettered, and the graces of Gods spirit more quickned in them by such spirituall exercises. *Reason 1.*

Reason 2. The Lord may and doth often punish our by-past negligence and careleſſe reſpect of his mercy to us, in not giving us a juſt underſtanding of the welfare of our eſtates, by withdrawing this his favour, he leaves us to our ſelves and our uncertaine hearts, that ſo he may declare his juſtice in the deſerved puniſhment of our ſinnes; as alſo make us more carefull to glorifie him by a thankfull uſage ofhis favour in particular aſſurance of his love to us. Thus there is no reaſon that we ſhould call into queſtion the truth of this doctrine, which you ſee upheld by two ſuch pillars as Gods glory and our good.

Vſe. For the comfort of many of Gods beloved ones who are much diſcomforted in themſelves, for that through Sathans malice and their owne default, they are not able ſometimes to judge of their owne eſtates, whether or no they doe belong to the election of grace. Learne a ſimilitude from the trees and hearbs of the field, which as they have their ſpring, wherein they in their glorious hue are comparable to *Salomon* in his royalty, ſo haue they their winter, wherein their ſap retireth to the root, the branches ſeeme to be withered, as if they were not the ſame, no life in them: ſo is it with the graces of God in mans ſoule, they have their ſpring and ſummer ſeaſons, they have alſo their winter, wherein they ſeeme cleane blaſted and decayed, as if there were no ſeeds of grace in their hearts; and as we muſt not call in queſtion the vegetative power and life that is in plants and hearbs, by reaſon of the little appearance thereof in the dead time of the yeere; no more muſt wee make

make queſtion of the truth of grace in our hearts; in regard of the little ſhew that it makes to us, little beauty that we can diſcerne of it. Doe we not ſee that men may be ſo miſcarried in their judgements, as to thinke themſelves to be beaſts when they are men? as we ſee in *Nebuchadnezzar, Dan.* 4. 30. why not? much more in their ſpirituall eſtate, ſo to be miſinformed, as to thinke themſelves children of wrath, when notwithſtanding they are heyres and coheires with Chriſt Ieſus? Let the examples of Gods deare ones, who have been thus miſled, the equity and great reaſon God hath thus to exerciſe our troubled ſoules, which otherwiſe would be too calme and ſecure, be as a word ſpoken in due ſeaſon to us, that are weary in this kinde. Dan. 4. 30.

That every one that lives in the Church is bound ſeriouſly, and with great diligence to try and examine his eſtate, how it ſtands betwixt God and himſelfe, in reſpect of the worke of ſaving grace wrought in his ſoule. *Doct.* 5.

This is the maine duty intended in this ſcripture, and ſo directly iſſuing out of it, as that hee that runneth may reade it, *Pſal.* 77. 6. I communed with mine owne heart, and my ſpirit made diligent ſearch; namely, how the eſtate of my ſoule ſtands, whether God hath caſt me off, yea or not; or whether there be in me any markes of his favour: in regard whereof I may gather comfort to my ſelfe, *Gal.* 6. 3, 4. If any man thinke himſelfe to be ſomething, when he is nothing, hee deceiveth himſelfe in his imagination. But let every man prove his owne worke, and then ſhall hee have rejoycing in himſelfe, 1 *Iohn* 4. wee are commanded Pſal. 77. 6. Gal. 6. 3. 4. 1 Iohn 4.

to

to try the spirits of other men, whether they be of God, much more then to try and examine our owne spirits; whether they speake unto us in the name of the Lord, or from their owne deceitfulnesse.

Reason 1. In regard of the infinite windings and secret turning in the heart of man, by reason whereof it is become a most difficult thing for a man to know his owne estate truely, *Ier.* 17.9. *The heart of man is deceitfull above all things, who can know it?* it is a very easie thing to be deceived by it, a most hard thing to know it; therefore we must set our selves more earnestly to worke, to try and examine our estate.

Ier. 17.9.

Reason 2. Because the estate of glory in the life to come, depends on the state of grace in this life, which may justly move us to increase our care to know whether we be in the state of Gods calling, yea or not.

Now for that the practise of this doctrine is of excellent and most necessary use in the life of a Christian, I will therefore more largely pursue the same, as desirous to give direction how to perform this duty, so as it may be most for our comfort. And because I finde a spring of matter offering it selfe, I thinke it good to bound that which I purpose to say, within these two points.

1 In considering what be the false shadowes of the state of grace.

2 What be the essentiall parts of him that is in the state of grace, together with the severall marks of the same.

Among the false and appearing tokens and shadowes

ſhadowes of the ſtate of grace, I finde three that are remarkable, and above others to be encountred with, *viz.*

The eſtate of { 1. The Civill man. 2. The Formaliſt. 3. The Temporary Profeſſour.

All theſe make goodly flouriſhes, carry themſelves upon a perſwaſion of Gods favour, thinke themſelves ſomewhat, when they are nothing in the ſtate of grace.

Concerning the Civill man, who firſt offers himſelfe, as one who is moſt confident, though he have leaſt cauſe, I propound theſe foure things.

1. What Civill righteouſneſſe is.
2. What is the ground of it.
3. The gloſſe and deceit whereby it prevailes.
4. A diſcovery of them in their kinde.

Queſt. 1. What is civill righteouſneſſe.

Anſw. It is the practiſe of ſome outward duties of the ſecond Table, joyned with either a ſlight performance, or elſe negligent omiſſion of the duties of the firſt Table, that concerne God and his worſhip. From thence we may conceive what the civill man is; namely, ſuch a one as is outwardly juſt, temperate, chaſte, carefull to follow his worldly buſineſſe, will not hurt ſo much as his neighbours dog, payes every man his owne, and lives of his owne; no drunkard, adulterer, or quarreller; loves to live peaceably and quietly among his neighbours. For an example of this kinde, I take the yong man in the Goſpel that came to our Saviour with this, *All theſe have I kept.* So likewiſe among the heathen we have famous many exam-

ples of this kinde, of *Aristides*, *Socrates*, *Alexander*.

Quest. 2. The grounds of civill righteousnesse are two.

1 *Answ.* Restraining grace. That is, such a common worke of the spirit, whereby the corruption of mans nature is bridled, kept in, curbed; so as it breakes not out; the heart is not changed, or renewed, either in minde, will or affections, onely there are barres and doores set to them in regard of the exercising and outward practising of that whereof the seed and venome lies in the heart,

Gen. 20. 6. *Gen.* 20. 6. The Lord said to *Abimelech*, that he kept him that he should not sinne in defiling *Abrahams* wife.

2 The second ground is Prevailing corruption; namely, when one sinne getteth the victory of another by reason of their opposite nature; so is it when a man for vaine glory, and to maintaine an outward reputation in the world, without respect to Gods Commandement, abstaines from many grosse sinnes; as also when a man flies from covetousnesse, and falls into prodigality; all one, as the Prophet speaketh, it is, as if a man should flie from a Lion, and a Beare meet him, *Amos* 5. 19.

Amos 5. 19.

Quest. 3. What are the deceits whereby he beguiles himselfe?

Answ. He applauds himselfe on this manner; that he useth good dealings, and hath a good meaning, and hopes by this to doe as well as the best; these indeed are worthy fruits of righteousnesse, if they were rightly practised: but the civill man deceives himselfe.

1 First, In that he is utterly ignorant of that which

which he would moſt of all ſeeme to practiſe; for whereas good dealing, and good meaning, muſt fetch their direction from the knowledge of Gods word, which is the onely ſufficient Schole-maſter to this purpoſe; The civill man doth meaſure it by the ſcantling either of his owne judgement, which is corrupt by nature, or elſe by the received cuſtomes of the world. Doe not many pretend in many groſſe injuries, and wrongs done to God and man, their good meaning? Doth not generally the good dealing that is among naturall men no longer keepe within the rule of righteouſneſſe, then while it concernes themſelves? And when it toucheth a man in this particular, the greateſt injuſtice ſhall be dawbed over with the untempered morter of good dealing.

Secondly, Even in thoſe things wherein he is moſt glorious in his owne eyes, practiſing ſome ſhreds of righteous dealing, ſo farre forth as his naturall light guides him; he ſinnes againſt God, in that he doth not that good which he doth in obedience to God, and out of faith in his word, without which whatſoever men doe, is but ſinne in the doer, though good in it ſelfe, *Heb.* 11. 6. *Rom.* 14. 23. Heb. 11. 6. Rom. 14. 23.

Thirdly, Conſider this good meaning, and dealing in the higheſt price of goodneſſe whereunto it would ſeeme to attaine; you ſhall finde a manifeſt groſſe tranſgreſſion of the duties of the firſt Table, that doe more immediatly concerne the worſhip of God: for doe we not ſee, that theſe men are moſt of them negligent regarders of the miniſtery of the word, make little conſci-

ence of an oath, if they be urged; breake the Sabbath, live in affected ignorance, and yet by vertue of this supposed good meaning and dealing, they thinke themselves blamelesse; what great and hainous sinnes doe they shrowd under this shelter, I referre my selfe unto the dayly experience of such as know any thing in the conversation of these men; as if the Lord would accept of any sacrifice, though never so blinde, lame, or maimed: offer this service unto thy Prince, and see if he will accept it. For shall it be a good plea for a traitour against the state to pretend his righteous dealing with his fellow-subjects? No more will God accept of such a service, where there is high treason against his Majesty, though there be some petty duties performed to men.

2. Deceitfulnesse, in that he thinkes himselfe a jolly fellow while he compares himselfe with the rabble and multitude that live in the open transgression of Gods great Lawes; when he beholds himselfe by a reflexion from them, he grows strongly conceited that it must needs be well with him for that he outstrips such swarmes of offenders.

By this manner of reasoning, a man might conclude, the courcest cloth that is to be fine; because, if you compare it with a Rug, it makes a faire shew; will not comparisons make those things that are naughty in themselves seeme good? Let that alone be held for good, that is good in it selfe, whose goodnesse is to be found in the nature of the thing, not in the respective reference onely to that which is worse then naught. In a word,

word, what ſo bad in a kinde that might not bee juſtified, if it were lawfull thus to trifle? might not ſome naughty and ſinfull men that live in the breach of ſome of Gods great commandements, hope for heaven, if a comparative righteouſneſſe would be accepted? for are there not numbers, though vile in their courſes, and abhorred of God and good men, yet if you compare them, you ſhall finde whole ſwarmes of ſuch as doe exceed them? Secondly, learne further the abſurdity of this reaſoning, and that by another ſimilitude taken from the cleane contrary practiſe of men in earthly things: if a man have ſome competency of wealth, he for the further enlarging of it lookes not backe, how many there be poorer then himſelfe, ſo hee might thinke himſelfe a rich man; but his eye is alwaies looking how many richer there are then himſelfe? why ſhould wee not doe ſo in ſpirituall things: not to looke how many have leſſe then we, to conſider rather how many goe before us, exceed us in the graces needfull to a better life. Shall it be no roote of contentment for wealth, that we are richer then many millions in the world? and yet in matters of ſalvation, any thing ſhall ſerve the turne, to ſatisfie our hearts, that we are in better caſe then great troops who ſhall never ſee God in the life to come. In the running of a race, a man may leave many behinde him, yet loſe the goale, ſo in the ſeeking of the Crowne of life, wee may out-ſtrip a number, and yet miſſe of the ſalvation of our ſoules: we muſt therefore be carefull ſo to runne, that we may obtaine.

Thirdly, if this righteouſneſſe would carry a

man out which leaves company behinde in greater impiety, then the Phariſe ſhould have had wrong, when the poore Publican was preferred before him, who notwithſtanding was not as other men,
Luke 18. extortioners, unjuſt, &c. *Luke* 18.

Fourthly, we muſt in judging our ſelves righteous, looke to the rule of Gods lawes, which judge our inward thoughts: this was it which informed *Paul*, who without the law was alive, but when the law came, ſinne revived, &c.

3 Third deceit. In that he conceives no wickednesse great that breakes not forth into open view, or at leaſt into actuall trangreſſion; no man is naught with him, but he that is actually ſo.

Anſw. 1. That ſaving grace doth not onely cauſe a forbearance of the outward act, but ſuppreſſeth the firſt motions unto ſinne, ki's them in the cradle, makes conſcience of them as mortall ſinnes,
Ier. 4. 14. whoſe wages is death, *Ier.* 4.14. *How long ſhall thy*
Act. 8. 22. *vaine thoughts lodge within thee? Acts* 8.22. Repent,
2 Cor. 10. 5. that if perhaps the thought of thine heart may be forgiven thee, 2 *Cor.* 10.5. *The word of God brings every thought into the obedience of Chriſt.*

2 A mans corruption may bee reſtrained and kept in from any actuall breaking out, not for any good that himſelfe ſhall reape thereby, but for others benefit, for the good of ſociety in generall, the good of ſome in ſpeciall; *Abimelech* was kept from *Abrahams* wife, not for any favour to him, but for *Abrahams* ſake. *Labans* churliſh nature was ſometimes reſtrained, ſo that he could not ſometimes ſpeake an unkinde word unto *Iacob*; not for his cauſe, but for a favour unto *Iacob*.

3 God

3 God doth judge of mans estate by the frame of the heart, that he mainly desires to be given to him to be renued, that to be cleansed and rectified, that to be applied to wisedome, though there be never such a faire outside, a smooth carriage, a painted visage, yet if the heart be unsound, rotten, unregenerate, all is of no value before him. God seeth not as man seeth, neither would he have man judge as outwardly there is an appearance. There may be seven abominations in the heart when men speake favourably, *Pro.26.25.* our corrupt nature is signified by Wolves and Beares: shall we think a Beare no longer a Beare when hee is chained up from doing harme? or a Wolfe to be no longer a Wolfe, for that he is manacled so as hee cannot stirre? Pro.26.25.

4 A fourth deceit is, he conceives himselfe in good plight, for that many that goe before him in profession, yet come behinde him in practise, and faile in many duties wherein he approves himselfe to men by his civill carriage. 4

Answ. It is an evill that is much to be lamented, that such as doe professe religion, are not carefull to adorne their profession with the fruits of righteousnesse. But for satisfaction to the civill man, he must know his errour.

First, he makes no difference of Professors; considereth not that there are, and shall be some, who shall have a forme of godlinesse, but not the power thereof, who shall be shut out of the kingdome of heaven. Now what comfort can this be to a man, that he is in as good estate as others who shall never obtaine salvation? for shall not unhonest religion

gion

gion finde as good favour with God, as irreligious honesty?

Secondly, I doubt not but in some particular sinnes, some civill men have a greater command over themselves, then many truely religious; *David* was given over of God by fall to bloudy adultery, wherein I doubt not, but many thousands of civill men might plead themselves not guilty; yet no question to be made but that, the one was the childe of God, the other in the snare of the divell held captive to doe his will: for the affection of sinfull anger, many of Gods children are more apt to offend by it, the temper of their naturall disposition enclining that way, then many civill men in whom there is no worke of regeneration; and all this no disparagement to Gods children, since the Lord doth out of these infirmities in his wisedome, make a sweet confection that purgeth pride out of their hearts, makes them more watchfull, more diligent in prayer, hearing, and meditation.

Thirdly, it is often the fault of the world, who bury many good things in the children of God, those that be professors, if but one sinne (it may be which the Lord hath left in them to humble them) shall appeare in their conversation, the unthankfull and censorious world continually eyes and speakes of it, never mentioning the many good things that be in them: on the contrary, if a civill man have many evils, live in some grosser sinnes, yet if he have by vertue of a common gift of the spirit, some one commendable property, that one shall cure and commend all his other deformities. No marvell then if professors of religion, being

subject

subject to so unequall and partiall a judgement, be thought to be short of a civill man.

5 A fift deceit. A civill man doth therefore flatter himselfe, and grow too high in his owne opinion, and take contentment in his estate, because he doth no man any harme, he doth not willingly injure any man; makes no question but this harmelesse righteousnesse will justifie him.

Answer. It deserves commendation, that a man should so demeane himselfe, as carefully to avoid the doing of wrong to another: yet the insufficiency of his estate appeares on this manner. If wee take a view of that righteousnesse which the Lord requires, we shall finde, that it is not onely in not doing harme, but in doing good duties, the omission whereof is damnable, *Matth.* 3. 10. *Every tree which bringeth not forth good fruit, is hewen downe, and cast into the fire, Isa.* 1. 16. *Cease to doe evill, learn to doe well, Rom.* 12. 9. *abhorre that which is evill, cleave to that which is good, Matth.* 25. Christ will proceed in judgement against wicked men, not onely for that they have pulled meat from his mouth, but also because they have not fed him: for looke as in an Orchard, it is not sufficient that a tree doe no harme, but further that it may be counted a good tree, it must be fruitfull: so in the state of a Christian, he who is barren of good works, shall as well undergoe the judgements of God, as hee that is a practiser of wickednesse: wee doe not rest contented, in that our servants plead they have done us no harme, but in that they have brought profit to us: why should wee not thinke that the Lord expects as much from us who are his ser-

Mat. 3. 10

Isa. 1. 16. Rev. 12. 9. Mat. 25.

vants, as wee doe from ours?

Secondly, men doe vainely deceive themselves, when they thinke they doe no evill in not doing good; for the Scriptures doe account him as one that harmes his neighbour, and doth that which is evill, when he doth no good: hee that is not with me, is against me, saith our Saviour, and hee that gathereth not with me, scattereth abroad: not to save when we may, is to destroy, as appeares by the speech of our Saviour, *Luke 6. 9.* when hee was challenged for curing a sicke man on the Sabbath day, his answer was, whether is it better, to save life, or to destroy it?

Luke 6.9.

6 A sixth deceit: In that they are well thought on among their neighbours, are of good credit and esteeme, they have every mans good word, no man can say, blacke is their eye, and commonly they make no question but they are in good estate to Godward.

Answer. That a good report is a speciall blessing of God, that deserves to bee well accounted of, it is as oyntment, and makes the bones fat. But a civill man must understand that a main thing that makes a report good, is when it comes from them that are good; such as seeke God, and endeavour themselves in his waies. Now let the civill man consider whether such persons doe give good testimony of them, for otherwise a man may be well thought of among those that are as himselfe, and yet be far from that goodnesse which God approves of.

Secondly, such must remember, that to have every mans good word, is no signe of a man in

Gods

Gods favour, *Luke 6.26. Woe be to you when all men speake well of you*: and many have the greater cause to suspect their estate in the generall applause of men, then thereby to grow secure. The Pharises may seeme to have gained a great approbation from men, they were thought to be the onely religious men of their times; yet how doth our Saviour censure them, even in that wherein they took most pride, namely, the esteeme of the vulgar, *Luke 16.15. ye are they which justifie your selves before men, but God knoweth your hearts*: for that which is highly esteemed amongst men, is abominable in the sight of God; and that godly saying of a good Writer, may here have place, That in many things where men can finde no fault, God hath just cause to condemne. Luke 6.26. Luke 16.15.

Thirdly, the Scripture doth plainely leade us from the applause of men in the tryall of our estates, and seekes to draw us to a searching into our owne hearts, *Gal.6.4.* Let every man prove his owne worke, and then shall he have rejoycing in himselfe, and not in another: this made Saint *Paul* so lightly esteeme the judgement of men touching his estate before God, 1 *Cor.* 4.3. *I passe very little to be judged of you, or of mans judgement*: that is his commendation, that God accepts of him: his praise is not from men, but from God, *Rom.* 2.29. Gal.6.4. 1 Cor.4.3. Rom.2.29.

The second false shadow under which men doe shelter themselves, and rest in as a state of grace, when it is nothing lesse, is *formall righteousnesse*, where consider,

1 What it is.

2 What be the grounds of it.
3 What be the deceits.
4 The discovery.

1 Formall righreousnesse is the practise of the outward duties of the first Table, joyned with a neglect of the duties of the second Table, and that by giving way to some grosse corruption. Wee
Ier.7.9.10. may see a patterne of this, *Ier.*7.9,10. will you steale, murder, and commit adultery, and come and stand before me in this house, where my name
Pro.7.14.15. is called upon? *Pro.*7. 14. 15. *the whoriſh woman conjoynes the paying of her vowes to God, her peace-*
Mat.23 14. *offerings with the breach of wedlocke, Matth.* 23 14. the Pharises devoured widowes houses, under colour of long prayers.

Touching the duties of the first Table whereunto the formalist attaines, they are these.

1 He is in respect of the outward man, a diligent repairer to the publike assemblies, a hearer of the word, receiver of the Sacraments; he will not sticke to goe a mile or two to the hearing of a a Sermon; all this was in *Herod*, in those that professe to our Saviour that they have eaten and drunke in his presence.

Secondly, hee may be a meanes to draw on o-
Isa.2.3. thers, and to say with those, *Isa.* 2.3. *Come, let us*
Ezek.33.30. *goe up to the mountaine of the Lord, Ezek.* 33. 30. *Ezekiels* hearers though but formall, can say, every man to his brother; Come I pray you, and heare what is the word that commeth forth from the Lord.

3 Hee may grow to get a great measure of knowledge, to be able to discourse to the purpose of

of the Scriptures, and what is taught in the publike ministery; so we reade of some, *Matth.* 7. 22. that have attained so much knowledge, that they have beene able to prophesie, that is, to preach in Christs name, and yet meere formalists. Mat. 7. 22.

4 He may take up a solemne forme of prayer, have his time and place for his devotion, *Luke* 18. 10. the Pharisee goes up to the Temple of purpose to pray, and that the old Iewes were very frequent in this, it appeares, *Isa.* 1. 15. *though ye make many prayers, yet I will not heare.* Luke 18. 10. Isa. 1. 15.

5 He may proceed to humble himselfe in fasting, joyne with others in the solemne exercises to that purpose, 1 *Kings* 21. *Ahab* thus abased himselfe, *Isa.* 58. 3. *Wherefore have wee fasted, and thou seest not?* 1 King. 21. Isa. 58. 3.

6 He may outwardly reverence the Preachers of the word, as *Saul* did *Samuel*; *Herod*, *Iohn Baptist*; give entertainement to them, as the Pharisee, *Luke* 14. who invited our Saviour, yea make words of love to them. Luke 14.

2 Grounds of this formall righteousnesse, declaring how a man comes to set up his rest in so deceitfull an appearance.

1 It is the divels policy, when he cannot draw men to a false worship of God, to set up Idols, then he laboureth mainly to detaine men in the shell and shadow of an outward worship, to make them quiet themselves in this as all that God requires. Thus were the old Iewes exceedingly beguiled, while they placed all religion in outward sacrifices; by this men are kept from the life and power of godlinesse, while they are so farre seduced by

Sathan, as to rest in the Paradise of a formall service of God.

2 Man by nature is devoted beyond measure to his naturall corruption, so as what hee wils, that he wils with his whole strength; so loath are men to part with their corrupt practises, that skinne for skinne, and all that a man hath, will he give rather then forgoe any part of that which he is by naturall apprehension bent unto. Hence the Scripture tearmes the sinnes that a man is more specially inclined unto, his right eye, his right hand, then which, what is not a man more willing to lose? hereupon the heart of man seekes, and having by seeking found such a righteousnesse, as wherein it may be something with God, and yet retaine his owne selfe-liking sinnes, by all meanes embraceth this forme of service of God, takes great contentment in this; and such a one is this formall righteousnesse, which makes a faire shew, promising great matters both unto others, and our owne seduced hearts; and in this doe men willingly rest, as that which gives a dispensation unto some partiall sinnes, and yet carries a goodly appearance amongst men. This formall service of God will bring whole rivers of outward service, even the first borne of his body, for the sinne of his soule, so be it he may retaine his owne will.

3 The honourable and glorious things that the Lord hath spoken of outward services; the Lord ascribes the greatest worke to the Ministery of the Word and Sacraments, the opening of the eyes to the blinde, the working of faith, the cleansing of the heart, the salvation of body and soule; so to

prayer and fasting, how much doth the Scriptures attribute, making them the very meanes whereby the very treasures of heaven are opened, and all good things communicated to us! Hereupon the deceitfull heart of man is so ravished by these worthy effects wrought by these ordinances, as that it makes no question, but if it shall serve God in these, all other things must needs follow of themselves; though a man be failing in other duties of the second Table, yet the excellency of these shall make a recompense, and give satisfaction to God.

3 Deceits. First, that for those outward duties performed, they endure persecution, undergoe many mockes and taunts from wicked men, come into trouble for that they doe, being well done; and from hence they gather confidence, that their courses are approved of God. 3

Answ. It is no sure argument of the truth of a mans profession, that he endures trouble for it. No question but *Iudas* had his part in those crosses that did accompany the preaching of the Gospel, and yet who doubts of the rottennesse of his profession? but among others, *Alexander*, of whom we reade, *Acts* 19. chapter, 33. verse, that hee was neere unto death for the Gospels sake, and yet of the same man (as *Calvin* thinkes) doth Saint *Paul* give a heavy censure, when hee prayes that God would reward him according to his workes, 2 *Tim.* 4.14. Acts 19.33. 2 Tim.4.14.

Secondly, the worlds hatred of a Christian profession is not directly against it, as it is found and sincere, joyned with truth in the inward parts; it

it lookes onely upon that which sheweth it selfe in religious performances, that is the object of wicked mens malice, they pry not into the truth of grace in the heart; but if a man doe joyne himselfe with the people of God in the holy exercises of religion, that is it which provokes their malice. In matters of enmity betwixt differing parties, it is enough to endure the ill will of the one, but in shew and appearance to joyne with the other; and so it is no sure and infallible marke of a friend of God, for a man to say that he hath suffered in the cause of religion: the very outward face of religion, sets the divell and wicked men on worke.

Thirdly, there may be great deceit in suffering, wherein a man can have no comfort, as if it were an inseparable companion of sincerity: men may seeke themselves, their glory, honour, and have worldly respects in yeelding their neckes to affliction for the Gospels sake. If any man (saith our Saviour) will be my Disciple, hee must deny him-
Math. 16.24. selfe and take up his crosse and follow me, *Matth.* 16.24. Wee must looke that our suffering have a denyall of our selves and our owne affections, else they shall nothing availe us. A mans affliction for religious duties performed, is then onely an argument of the truth of grace, when a man being tossed in them, lives onely by faith in Gods word, and is not fed with the hope of glory, with an expectation of succour and reliefe from man.

2 Deceit. That many good men applaud them in their courses, yea godly and faithfull Ministers commend them, encourage them; now would they honour an imperfect profession of religion?

Answ.

Answ. 1. No doubt but it may and ought to be a good comfort to us, that we have the approbation of such as feare God in those waies wherein we walke: but notwithstanding it is a sure rule, that of another mans estate before God, no man can judge with a judgement of certainty; for whereas one man judgeth of another onely by fruits of the spirit, what outward worke of the spirit of grace is there, which the pride of mens hearts, and the divell together, cannot counterfeit? they will make a semblance of faith, of repentance: other men though good, yet mistake us even when they doe their best, it being beyond their reach to determine of another mans estate. The uprightnesse of any mans heart in the duties he performes, it is possible onely to God and himselfe to know, *Pro.* 17.3. *The fining pot is for silver, and the furnace for gold, but the Lord tryeth the hearts of men, and no man knoweth the heart of a man, save the spirit of a man that is in him,* 1 *Cor.* 2.11. Pro. 17.3. 1 Cor. 2.11.

Secondly, we reason deceitfully, if from mens approbation of our courses wherein we walke, we conclude an allowance of our estate, that all is well with us, because something is deemed to bee upright. It is all one as if a dishonest person performing an honest action, and receiving just commendation for the same, should thence gather a generall resolution for his honesty. Good men approve us in our hearing the word, prayer, fasting, but good men will not approve us as every way good, because good in these: besides, the actions we performe in attending on ordinances, may be good in their nature, and yet wee may marre

them in the manner of performing them.

Thirdly, we must know that good and godly Ministers in this prophane and wretched age, are glad to apprehend and cherish the least blossoms of goodnesse that doe shew themselves; are ready to encourage men in any good courses, by giving them their deserved commendations. Gods Ministers deale with Professors, as the servants of *Benhadad* did with the King of *Israel*, glad when they can catch but at a good word, heare but of the frequenting of a good exercise. Our Saviour hearing the yong man making such a profession of his obedience, though it was onely in regard of the outward man, yet it is said, hee looked upon him and loved him: and so in like manner, why should it not be lawfull for us to love and like a man accordingly; to testifie our liking of those in whom wee perceive any good beginnings, in pious and religious exercises? and yet this is no warrant for such to rest in those outward formes of religion, as if all were perfect in them.

3 Deceit. That there seemes to be an agreement betwixt them and the most forward professors, they joyne in the same parts of Gods worship with like diligence; frequent Gods ordinances; why may we not from thence conceive all to be well with them?

Answ. 1. That whatsoever a childe of God will doe by vertue of sincerity in his heart, that same will an hypocrite doe out of the pride and vanity of his heart: the webbe of hypocrisie is most cunningly spun, scarcely to be discerned but by him that hath the spirit of discerning more then ordinary.

mary. Compare the reformation of *Iehu*, with that of *Iosiah*, and you shall see little difference; he pretends as great zeale, is as hot in the rooting out of the idolatrous worship of *Baal*, as was *Iosiah* in the like kinde: had not *Iehu* discovered himselfe in setting up the idolatry of *Ieroboam*, hee might have kept his credit: therefore an appearing outward agreement is not that which may give a hope that our profession is sound, but we must have an eye to the integrity of the heart in the performance thereof.

Secondly, we have examples of some in Scripture, who have witnessed an universall agreement in their profession, even unto the parting from their lands and possessions; as *Ananias* and *Saphira*, and yet all proved in the end but counterfeit: so *Iudas*, of whom no doubt but that speech had its truth. We have forsaken all, and followed thee: this concurrence in the same outward duties, did flow from hearts diversly affected, and accordingly in time it was apparent. It is a corrupt manner of reasoning, to conclude a totall agreement from a partiall, an inward from an outward. Let all Christians be exhorted and perswaded, that they beware how they build upon this same seeming formall righteousnesse, that they doe not blesse themselves in it as a state of al-sufficiency to salvation: as if greene leaves could make good trees, or formall profession good Christians; it will deceive them that trust it in their greatest needs: and for the better enforcing this exhortation, that it may more lively pierce the hearts of all formall professors, consider these motives.

Motives.

Ier.7.4. Iam.1.22.

1 The Scripture tels us that it is deceiveable righteousnesse, *Ier.*7.4. trust not in lying words, *Iam.*1.22. be ye doers of the word, not hearers onely, deceiving your owne selves. Now what wisedome is it for a man to cast his salvation upon that which the spirit of truth hath witnessed, will in the end prove as those Brookes that *Iob* speakes of, that faile men when they have most need of water.

Psal.50.8. Isa.1.14.

2 The Lord doth of all other services, reject this formall righteousnesse, *Psalme* 50. 8. *Isa.* 1.14. *My soule hates your new Moones, and your appointed feasts, they are a burthen to me, I am weary of them,* verse 13. *Incense is an abhomination to mee, &c.* Who will then goe about to make his heart beleeve that the outward usage of Gods ordinances will commend a man to God.

2 Tim.3.1.5.

3 It is among the sinnes of these times prophesied, 2 *Tim.* 3.1.5. that in the latter daies shall come men having a forme of godlinesse, but not the power. Now wee ought to be so much the more carefull to avoid it, as we are more subject to it, in regard of the prevailing of it, in the age wherein we live.

4 We must know that the end of all Gods ordinances, is the renuing of Gods image in us, the making of us new creatures, the fashioning of our hearts to his will; therefore we heare, pray, receive the Sacraments, that wee may have the graces of faith and repentance stamped in our soules. Now then when wee attaine not this benefit by them, we lose all our duties, the ordinances become as a dead letter, the very sacrifice of fooles.

The

The third Harbour wherein the ſoule of man reſts it ſelfe is, Temporary Righteouſneſſe, ſuch a ſervice of God as carries a goodly ſhew for the time, but after vaniſheth away.

Conſider,

1. What it is.
2. The grounds of it.
3. The deceits of it.
4. The diſcovery.

1. Temporary Righteouſneſſe is a work of the ſpirit, whereby a man being enlightned to ſee the priviledges that are in Chriſt for a time rejoyceth in them, yeeldeth ſome obedience to them; yet afterward he utterly falls away. It is a work of the ſpirit, *Heb.* 6.4. they that have it are ſaid to bee partakers of the *Holy Ghoſt*. Whereby a man is illightned to ſee the priviledges that are in *Chriſt* and rejoyceth in them.] *Luke* 8.13. the ſtony ground which repreſents the temporary profeſſour receives the word with joy, yeelds a meaſure of obedience, *Matth.* 12 43. the uncleane ſpirit is ſaid to go out of a man for a time, wherein the temporary Chriſtian is underſtood; now in the time wherein he departs, the temporary Chriſtian, out of whom he goes, yeelds ſome meaſure of obedience, yet ſo as afterwards he falls away. So the righteouſneſſe of temporaries is compared to the morning dew, that vaniſheth away with the Sunne; and that this is his eſtate to fall away is inſinuated, *Hebr.* 6. Examples of this eſtate two more eminently known. *Saul* of whom in the begin ing of his raign, we heare of many good actions; his wiſdom in his patient bearing with thoſe

Heb. 6. 4.

Luke 8.13.

Matth. 12.43.

1 Sam. 10. 27. wicked men that murmured against him, 1 *Sam.* 10. 27. his humility in refusing to take the estate of a King upon him, *ver.* 22. his mercy in succouring the men of *Iabesh Gilead*, *Chap.* 11. his Iustice in putting downe the witches, 1 *Sam.* 28. 3. and yet afterwards fearefully did hee fall away from God. The other is the example of that famous hypocrite *Iehu*, how zealous did he carry himselfe in rooting out the posterity of *Ahab*, and how did he in all pretend the worke of the Lord, how did he put to death all the Priests of *Baal*, and brake all the Images; yet dyes with this brand, that he departed not from the sins of *Ieroboam*.

1 Sam. 11.

1 Sam. 28. 3.

2. *Grounds.* 1. That these men were never truly engrafted into the Vine *Christ Iesus*; they were never truly sodered, and united into *Christ* as parts of his mysticall body, whereof hee is the head, and accordingly being never truly conjoyned unto him, no marvell if in time they be drawn dry, and become as branches unprofitable; that which they doe is by a common influence of the spirit of God enabling them unto some duties, wherby hee pleaseth to glorifie his name, and as that whereby wee continue and persevere in the state of grace, is our union and society with the *Lord Iesus*, whereby we become one with him, and none shall take us out of his hands; so that which makes the fruit of the spirit to wither and come to nothing in us after a time, is the want of this conjunction with *Christ*, because the seed of God is not in us; such are nourished not from the power which diffuseth it selfe from the head to the members,

bers, but from some externall cause and worke of the spirit, but out of the mysticall body of *Christ*.

2. There is a different manner of receiving the word; some receive it into the uppermost face of their hearts: others so receive it, that it sinkes more deepely into the soule; takes a firme rooting; with some their knowledge swimmes in their braine, casts a reflexion upon the affections from the light that is in the understanding; o hers are changed into their knowledge, their knowledge doth exercise a commanding power over the faculties of soule and body. Now this different manner of receiving of the word makes a difference betweene Professours of whom some hold out, others fall away; this is the difference betwixt the stony ground and the good earth, *Mat.* 13. So that the reason why this righteousnesse fades and comes to nothing, is that, because it not being stamped deepe enough into the soule, when temptations make an assault, it is not of ability to resist.

3 *Deceits.* 1. He imagines himselfe in good case, for that he can rejoyce in the word when he heares it.

Answer. There is a threefold difference, betwixt the joy of the temporary and the Elect in hearing, the word. The temporary rejoyceth in hearing of the glorious priviledges of the Christian estate, being convicted of the goodnesse and excellency of them; like as a man is affected with joy to behold with his eyes a Vine plentifully laden with grapes, or a field of corne that is goodly

to

to see to, in regard of the large and plentifull crop, though he have no part in it; even such may be the joy of the temporary, caused not from any perswasion of propriety and interest in the things, but only from the glorious hiew and beauty of the things themselves: But as for the elect of God, their joy ariseth from an evidence of that assurance, they have of their interest in them, that they are peculiar to them, and that they are within the promises.

2. The joy of the temporary is a joy that ariseth from a slight taste that he hath of Gods mercies and the Christian prerogatives; whereas the joy of the true converts springs from that good they finde even from a perfect nourishment that they receive, finding themselves justified and sanctified by vertue of that they have gotten in the ministry of the word. The Apostle in the words last spoken of the temporary professour, *Heb. 6.* gives occasion of this difference, for even as it is one manner of joy that a man conceives upon the tasting of good meate, when the same notwithstanding is never perfectly digested and turned into good bloud; another when a man so joyes in that he tastes, as it is converted into perfect nutriment; such is the difference betwixt the joy of the temporary and the persevering professour.

3. The joy of the temporary in the word is sometimes accidentall; with respect to such circumstances as the word comes cloathed withall; as, for the novelty and strangenes of it, so many are delighted to heare some points of divinity discussed which formerly they have not heard, there is

love

love to the Preacher in whom they are glad to see such excellency of gifts, as also in the pleasing delivery, so *Ezek.* 33.32. Loe, thou art unto them as a very lovely song of one that hath a pleasant voyce, and can sing well. But as for the joy of the elect, their joy is in the word of God, with respect unto the goodnesse that is in it for it selfe, for that beauties sake that shines in it; they behold an inward glory, *Ier.* 15.16. *Thy words were found, and I did eate them, and thy word was unto mee the joy and rejoycing of my heart.* Ezek.33.32. Ier.15.16.

4 The joy of the elect in the word, is a joy that springs up by certaine steps, arising from the sence of misery, feeling of Gods anger, hungring after grace; for the heart of man humbled with this spirituall wretchednesse, abased and cast downe in the sense of his misery and wants, flies unto the sanctuary of the word, where finding gracious promises, and the loving nature of God described at large, recovereth it selfe; and out of the sweetnesse of Gods promises apprehended by faith, curing the wounds of our distressed soules, doth greatly rejoyce in the same; the word becomes sweeter then the honey and the honey combe; but the joy of the temporary is sudden, as a flash of lightning, and therefore deciphered by the sprouting up of the seede in the stony ground, *Matth.* 13.

5 The joy of the temporary is of a vanishing nature, it soone fades; as the corne that growes out of the stony ground withereth forthwith for want of earth, so is it with the temporaries joy, it is as the crackling of thornes under a pot, soon in, soon out: hereupon his delight is compared to him that com-

comming into a pleasant garden, is delighted while he is within the smell: but the elects joy is more permanent, continues longer, he hath a posie of those sweet flowers, wherewith hee refresheth himselfe, even when hee is gone out of the Garden.

Deceit 2. He pleaseth himselfe in this, that hee hath some inward compunction of heart for his sinnes, that hee is pricked in conscience, troubled for sinne, feeles a horrour in his soule; thence hee conceives his estate to bee as the estate of Gods children, since he is in this like them.

Answ. 1. If these gripes of conscience were infallible notes of one that is in the state of grace, then might *Esaus* weeping, *Ahabs* humbling himselfe, *Judas* his sorrowing, plead an interest in this estate, whom notwithstanding the Scripture hath marked with the blacke coale of reprobation.

2 There is a worldly sorrow, as well as a godly, both have sinne for their object, 2 *Cor.* 7. and yet the one causeth death eternall. This sorrow for sinne cannot give any man comfort touching the welfare of his estate further then hee is assured it is a godly sorrow, whereof more shall bee said hereafter. The devils have a horrour in their souls, wherewith they tremble at the righteous judgements of God, are affrighted with legall terrours, yet never a whit the neerer the state of grace.

2 Cor. 7.

3 The sorrow of those men doth not lye long upon them, it is not of a lasting nature; but like a vapour that now appeares, and anon vanisheth away. Many are Sermon-sicke, as those that are sea-sicke, exceeding ill at ease, queasie stomacks,

while

while they are on the Sea; yet the same men when they come on land, are as wel as ever they were: so we have many who in the hearing of the word, seeme to bee much troubled, exceedingly cast downe; yet the same men when comming abroad, they are but acquainted with the ayre of the world, their pangs of sorrow passe away: such was the sorrow of *Felix*, who while he heard *Paul* disputing of righteousnesse and temperance, and of judgement to come, he trembled; *Acts* 24.25 yet no sooner was *Paul* departed, but his covetous heart prevailed over him: whereas the nature of the sorrow which may give a man comfort touching his estate, as that whereby he is advanced into the glorious condition of Gods children, is an abiding sorrow, goes to bed, and riseth with us, as *David* witnesseth, *Psal.*42.3. *my teares have beene my meat day and night.* Acts 24.25. Psal.42.3.

4 If wee consider the effect of these sorrowes, whereby this temporary is stricken; they worke no alteration nor change in his life; hee goes softly, cloathes himselfe with sackcloath, hangs downe his head like a bul-rush, but so as hee lickes up the vomit of his sinnes, keepes iniquity close under his tongue: *Esau* even when he cryed out for griefe, yet had this resolution in him, that when the daies of mourning for his father were past, he would be avenged of his brother by killing him, *Gen.*27.41. So *Ahab*, even soone after hee had sorrowed for Gods judgements denounced against him for his murderous oppression of *Naboth*, hee imprisoned *Micaiah*, 1 *King.*22.27. whereas the sorrow that accompanies him that is in the state of grace, Gen.27.41. 1 King.22.27.

brings such a reformation of heart and life, as we may see in *Paul*.

Deceit 3. He hath good motions, holy desires and inclinations, whereby he resolves for the best waies, and what doe the most righteous more?

Answ. 1. That good purposes, unlesse they bee brought into practise, they are as an untimely birth; no good comes to them in whom they are: for even as that infant which is onely conceived and never borne, is counted as if he had never beene, so is it with these abortive and miscarrying purposes. It is the very glory and perfection of these good motions when they are beautified with an actuall performance of that which was purposed, otherwise our hearts deale with us in good purposes, as *Zarah* when he was to be born; make a faire shew, as if they would come out of sinne, and yet give backe, all is nought worth: our desires in this kinde are no other then a man may finde in hell mouth. What benefit was it to those Iewes, *Iohn* 6.34. that they cryed out, *Lord evermore give us that bread*, when notwithstanding they did not use the meanes to compasse it, as appeares, verse 36. what good had *Agrippa* by being perswaded almost to become a Christian? or was *Balaam* ever the neerer to heaven, for that hee desired to dye the death of the righteous? why then doth the temporary carry himselfe so stiffely upon his good purposes and desires?

Iohn 6.34.

2 If wee take an account of those desires, by comparing them with those that are found in men truely converted, wee shall finde many notorious differences. Those desires of the temporary are

like

like them of the sluggard, who lusteth, but his soul hath nought, *Pro.*13.4. they are lazie, faint, without any violence offered to the corruption of our nature; but those of the converted are painefull, laborious, joyned with a most earnest using of the meanes; those in whom they are all called violent, *Matth.* 11.12. yea, they are said to presse forward, *Phil.* 3. to hunger after righteousnesse, *Matth.* 5 6. yea, secondly, these of the temporary feele no griefe for the want of that they desire: but those of true converts are joyned with an inward most affectionate mourning towards him whom they desire; their soule faints, they are sicke after that they desire, *Psal.*42.1. *Psal.*143.7. *Heare me speedily O Lord, my spirit faileth, &c.* Thirdly, those of the temporary (as all beginnings of grace) are fickle, vanish away, come to nothing; these other are constant, hold out, give no rest to their eye-lids, till they have gained something wherein they may rest.

Pro.13.4. Mat.11.12. Phil.3. Mat.5.6. Psal.42.1. Psal.143.7.

Deceit 4. That hee findes himselfe more forward then many of those that have beene ancient professors; is more hot and earnest in many good duties, even then they of whose conversation no man had ever cause to doubt.

Answ. That the stony ground (by which one kinde of the temporary is to be understood) is marvellous forward in sending forth the blade; as it lyes not deepe, but in the face of the earth, so it sprouts and shewes it selfe more speedily, *Matth.* 13. *Mar.*4. So it is marvellous to behold some of these temporary professors, how soone they are ripe, how violently forward; but according to

those violent beginnings, they doe as soone fade and wither away. It is with them as with men that are over-forward in the morning at their businesse, in the afternoone constrained to give over: it is an ill signe of perseverance in good duties, when a man is forward and zealous beyond the age of his christianity; and looke as wee must not lay any great hope upon children that are witty and forward beyond their age, so likewise wee should not thinke any whit the better of our selves, by reason of our sudden over-forwardnesse. Our Saviour speakes of some who were last, who shall be first, and first that shall be last: why may not the hot and over-earnest temporary suspect himselfe for one of these?

2 We must in our forwardnesse consider wisely whether nature hath not a hand in it as well as grace, or beyond it. For I doubt not but when some seeds of religion fall into the heart of a yong man, or a man of a stirring spirit, they doe receive a great impression of heat from the naturall warmth that is in him; he pursues things that be contrary to him with greater intension, not of zeale alone, but of zeale set on fire by the strength of nature. It shall be wisedome therefore for men to examine and try their zeale and their forwardnesse. *Peter* being a man of a fiery and sudden spirit by nature. Religion was many times preposterously set on worke by nature, and he made a shew of more forwardnesse, and yet I doubt not but as much, if not more substance of zeale was in the rest of the Apostles.

3 He may mistake ancient professors, when he shall mea-

measure the substance of inward grace, by an outward blaze of forwardnes. In many this forwardnes out-runs judgment, wisdom, holy discretion, and accordingly makes a great shew in the eyes of the beholders. In others soundnesse of judgment, wisdome, experience have over mastered affections, so as they are no whit lesse zealous, but more wise, discreet, better ordered; managing their practises with no whit abatement of sincerity, but with much more comfort to themselves, and good to others.

5. Deceit, That he findes the Lord rewarding him for that which he doth; sees some of Gods temporall promises made good unto him, both in mercies communicated, and judgments withdrawne.

Answ. If this might give any assurance of the soundnesse of grace in the heart, then might *Ahab* put in for a part among the sonnes of God, of whom it is recorded that the Lord regarded his temporall and but seeming humiliation (for it was not with his whole heart) with a translation of the judgment that should have beene inflicted, from his dayes to the succeeding generation. So likewise *Iehu* went not unrewarded for that which he did in destroying the house of *Ahab*; his children were *to sit upon the throne of Israel to the fourth generation.* Yea further, such hath been Gods justice, that he would not have heathen men doe any thing that he had appointed to be done without a reward. Wicked *Nebuchadnezzar*, *Ezek.* 29. 20. shall have the land of *Egypt* given him for his labour wherewith he served against it, because

2 King. 10. 30.

Ezek. 29. 20.

becauſe they wrought for me ſaith the Lord, and ſome of the ancient fathers have imputed the long continuance of the Roman Empire as a reward in Gods juſtice given to the practiſe of civill vertues, wherein many of them were famouſly renowned.

Secondly, The temporary might in his well doing more comfort himſelfe, as an argument of ſaving grace in him, if God did not reward him in this life; he might looke then for a reward at the generall Iudgment, where God gives the reward of eternall life; but that God rewards him here in this life, the Lord ſignifies that he will not be indebted to him; now he hath all that he muſt looke for.

Vſe. To adviſe all Chriſtians that they doe not reſt in theſe imperfect motions that are common to the temporary; as that they have had ſome pangs of ſorrow for ſin; ſome flaſhing joy in the hearing of the word; ſome good deſires, that they otherwhiles feele; theſe have beene in ſuch as have afterward fallen finally away, and are branded with the blacke coale of reprobation. We muſt, as we would have comfort in our profeſſion, both try theſe motions of what kinde they are, and when we have tryed them, endeavour to be led forward to perfection. And for the enforcing of this Exhortation.

Motive 1. Conſider firſt, That the eſtate of him that hath begun in the ſpirit, if afterwards he fall away, embracing this preſent world with *Demas*, his eſtate is worſe at the end, then it was at the firſt, for looke as it is with water having beene once heat,

heat, if after it be cold againe, it is more easily frozen; so it is with men that have beene once warmed with the sunne-shine of grace, if after they grow cold, they are more easily frozen in their impiety, more hardned in the courses of sinne, *Matth.* 12. the end of that man, where there is a re-entry of Devils, after their ejection, is worse than the beginning, 2 *Peter* 2.21. *It had beene better for them not to have knowne the good wayes of God, then after they have knowne them to turne from the holy Commandement delivered unto them.* Mat. 12. 2 Peter 2.21.

2. Our departing from good wayes after we have made progresse in the same, argues in us extreme folly, wee cannot enter the lists so much as of a temporary profession, but we must looke to suffer many things, we must be tyed to the means, deprived of much of that which the flesh cals liberty. Now shall we suffer all this in vaine? shall we with the *Israelites* come out of *Egypt*, undergoe many sorrowes in the wildernes, come to the borders of the land of *Canaan*, and then give over and faint by the way? Shall we doe, as hee that takes a long and chargeable journey to buy a commodity that is needfull for him, and when he comes to the place, parts for a penny, and goes home againe without it? *Ezek.* 18.24. *If he turne away, all his righteousnes that he hath done, shall not be mentioned.* Ezek. 18.24.

3. Consider, That all the promises of God are entailed upon the grace of Perseverance, *Matth.* 24.12,13. *Because iniquity shall abound, the love of many shall waxe cold, but he that endureth to the end shall be saved, Revel.* 2.10. *be thou faithfull unto* Mat. 24.12,13. Revel. 2.10,11.

the death, and I will give thee the crowne of life, ver. 11. *he that overcommeth, shall not be hurt of the second death,* Revel. 3. 12. *him that overcommeth will I make a pillar in the Temple of my God.*

Revel. 3. 12.

Wherefore let us at any hand be admonished to search and try our Profession; not deceive our selves; we may make a shew to others, and our hearts may make us believe all is well; but let us not trust them till we have tryed them. It is the foole that will believe every thing. Many have set forward in good wayes, as *Naomies* two daughters, that would needs accompany her into the land of *Iudah*, saying, we will returne with thee unto thy people, and yet how easily was *Orpah* entreated to goe backe? So there are many *Orphaes*, that seeme as if they would travaile to heaven, yet give over in the mid-way; let their examples be admonitions to us.

Thus farre of the discovery of the false harbours of the Christian estate. Now I come to the meanes of inquiry.

In the inquiry to be made for the direction of a Christian in the duty of selfe-tryall, foure specialties are to be discussed.

1. What graces are of the essence and being of a Christian.

2. What their nature is.

3. What is the least measure of them, lesse then which a man cannot have, and be in the state of grace.

4. What be the severall marks of these graces essentially necessary?

For the first, I find, that the Scripture doth inclose

close all in these two duties, *Faith and Repentance*, *Mark.* 1. 15. *Repent and believe the Gospell*, *Acts* 20. 21. Witnessing to *Iewes* and *Grecians*, repentance towards God, and faith toward our *Lord Iesus Christ*. By these two we passe from death to life, from the power of Sathan to God. Now the latter of these duties being unfolded, there are these three maine branches of it. Mark. 1. 15. Acts 20. 21.

1. Godly sorrow, 2 *Cor.* 7. 10. that is the beginning of it, and as it were the first step; whence it is said, *to bring forth Repentance to salvation, ver.* 10. 2 Cor. 7. 10.

2. A change of mind, called the New Creature, fleshy heart, renovation of the spirit of our mindes, implyed in the word repent; which properly signifies a transmutation or alteration of the mind.

3. New obedience, *Matth.* 3. 8. *bring forth fruits worthy of amendment of life*, *Rom.* 12. 1. *give up your bodies as a living sacrifice*. So that the issue of all is, that to set a man in possession of the state of grace, there bee foure maine workes of the spirit. Matth. 3. 8. Rom. 12. 1.

1. Faith.
2. Godly sorrow.
3. Change of minde.
4. New obedience.

Within these is comprehended whatsoever appertaines to the being of a Christian. Many complement all graces are further found in him, who is in the faith, as appertaining to his well-being: these and these only doe estate him in that blessed tenure of the sonnes of God.

Secondly, What these are in their particular nature.

Faith is a work of the spirit whereby we are enabled to apply to our selves the promises made in *Christ* for our reconciliation with God. *It is a*
Ephesians 2.8. *worke of the spirit of God,*] *Eph.* 2.8. *It is the gift of God.* [we are enabled] Our wils are lifted up above their naturall condition and ability by a speciall infusion of grace; for howsoever faith be begun in the understanding, yet the perfection of it is from the will; this is apparent from the object of saying faith, which is not only truth, but also good, and good to us. [To apply to our
John 20.28. selves] So *John* 20.28. *Thomas* shewes himselfe to be a believer, when he saith, *My Lord, and my*
Gal.2.20. *God, Galath.* 2.20. *I live by the faith of the Sonne of God, who loved mee, and gave himselfe for mee.* [The promises made in Christ] they are the mat-
Romans 4.21. ter whereabout our faith is exercised, *Rom.* 4.21. *Abrahams* assurance was settled upon the promise. [*For our Reconciliation with God*] this is the bene-fit of it, *that upon believing God is reconciled, wee*
Romans 5.11. *have an attonement, Rom.* 5.11.

Thirdly, what is the least measure of saying faith?

Answer. It is a constant earnest desire of the pardon of sin flowing from an humble heart, joyned with a conscionable use of the meanes, I say, constant, to difference this desire from the moody passions that are in naturall men, to whom God disclosing the fearefulnesse of the vengeance to come, they doe for the instant desire a remove all of their sinnes. I say earnest, with respect to the sluggish

sluggish wishes that are in the unregenerate; as also to that fervency of desire which experience shewes in the godly, *Psal.* 42. 2. my soule is a thirst for God. I say further, that it is set on worke by an humbled soule, a soule touched with his owne miseries, a wounded spirit, a broken heart, *Psalm.* 10. 17. thou hast heard the desire, but it is the desire of an humbled soule, of the poore in spirit. Last of all, this desire expresseth it selfe in a carefull and diligent use of the meanes, whereby it may be increased, as Prayer, hearing the word, receiving the Sacraments. This is that faith which is tearmed by the smoaking flaxe; and bruised reede, *Matth.* 12. 20. which promise of *Christ* is, not to breake the one, nor quench the other. This to be in Gods acceptation, as saving faith appeares, in that God rewards this hungring desire with everlasting life, *Matth.* 5. 6. *Luke* 1. 33. *he fils the hungry with good things, Iohn* 7. 37. *If any man thirst; let him come to me, and drinke, Isa.* 55. 1. *Ho every one that thirsteth, &c.*

Psalme 42. 2.

Psalme 10. 17.

Matth. 12. 20.

Matth. 5. 6. Luke 1. 33. Iohn 7. 37. Isaiah 55 1.

Secondly, for that such desires are the grace it selfe desired; for if a desire unto sinne be the sin it selfe before God, as *Matth.* 5. 27. he that looketh upon a woman and lusts after her hath committed adultery with her; why shall not much more an earnest desire of the pardon of sin be an obtaining of it? an earnest desire to believe be accepted for beliefe it selfe?

Matth 5 27.

Thirdly, where ever the spirit of *God* is working saving grace in the heart, there must needs be faith; but where ever such a desire so qualified is, there must needs be the spirit of God; for these

desires not being the fruits of the flesh, must necessarily come from the spirit. And doubtlesse they are sent as an earnest penny and pledge of everlasting life: yea, looke as a desire to live cannot come from a dead man, no more can the desire of the life of grace in us proceed from us, as we are naturall men dead in sinne. Thus wee see what is the least measure of saving faith; lesse then which if we have, we are not beleevers, and consequently, not in the state of grace.

3 The third point is, what be the markes whereby this saving faith is discerned from the mocke-faith that is in the world? The voyce of Gods spirit witnessing to us, and with us touching the pardon of sinne, from satanicall delusions, or naturall presumptions?

Markes of faith. Acts 15.9. The markes of true faith are first, that faith doth purifie the heart, *Acts* 15.9. the heart of man by nature is a sinke of abhominations, the very imaginations evill, and that continually: it breaths forth nothing but uncleanesse, hatred, selfe-love, worldlinesse, with whole swarms of evil thoughts: it is evill, and wholly evill, even in all the corners of the will, understanding, memory, affections, full of corruption, over-spread with the leprosie of sinne. Now the office of faith is by vertue of strength from Christ, and grace from his fulnesse, as also in consideration of those promises whereunto it doth entitle the beleever, to sweepe the nasty corners of the soule, to stampe it in another mould. So faith enlightens the understanding, that was nothing but darkenesse, makes the will to incline and follow after righteousnesse, whereunto it

was

was before most rebellious; sanctifies the affections, sorrow, feare, anger, &c. drawes them from earth to heaven; infuseth into the memory a retentive faculty of that which is good, in respect whereof it was before as a riven dish. Wouldest thou then know whether thy faith be such as will abide the touchstone? weigh with thy selfe what strength it giveth thee to purge and cleanse thy soule; if none at all, then there is no truth nor soundnesse in it.

2 Second marke, that true faith where ever it takes place, it sends up strong cryes and unspeakeable grones unto the throne of grace, for the filling of the heart with saving grace, *Rom.* 8.26. *The spirit makes intercession for us with gronings which cannot be uttered.* It is an infallible marke of the spirit, and consequently of faith, when our sighes and grones in the feeling of the want of grace, are such as fill heaven and earth, are unutterable, wee wish for more then we can expresse. Now then as we would be assured of the truth of our faith, let us consider whether the spirit of God hath taught us thus sensibly, and feelingly to pray, to call God *Abba*, Father, to have recourse with boldnesse to the throne of grace, hoping to finde mercy in time of need. If we want this spirit of prayer, it is an argument of our want of faith; for how shall they call on him in whom they have not beleeved? Rom.8.26.

3 Third marke, that true faith followeth in order after the sight of sinne, humiliation for the same, hungring and thirsting after mercy: so in those converts, *Acts* 2. they were pricked in their consciences, and said, *Men and brethren, what shall wee doe* Acts 2.

to

to be saved? so *Acts* 16. the Iaylour, his faith followes his humiliation; hee came in trembling before them, and said, *Sirs, what shall I doe to be saved?* these legall humiliations are the harbingers of faith: as the needle goes before the threed, and the winde, fire, earthquake went before the still voyce, when the Lord spake to *Elias*; so the Lord rends the heart with the mighty winde and purging fire of his word, causeth an earthquake in the soule, and then he speakes peace to it, visits it with the light of his countenance, apprehended by faith. As we would therefore finde comfort in our faith, let us carefully consider the order how it is descended into our hearts; if it hath sprung up from a secure, untroubled, quiet spirit, that hath continually cryed peace, peace, we may at no hand dare to relie upon it. The spirit of grace and saving faith is as a calme after a boisterous storme; an honour that followes humility.

Fourth Marke. That onely is true faith that wrestleth with doubting; is assaulted with feare within, and terrours without; where Satan is continually laying siege, seeking how he may extinguish the same, casting into the soule many fiery darts of distrust and atheisme. A faith thus assaulted, thus annoyed, may gather assurance by these conflicts it hath with the devill, that it is from the spirit of God, not from any divellish or naturall suggestion; for Sathan doth not oppugne that faith that is of his owne, or the fleshes hatching, *Matth.* 12.25. Every kingdome divided against it selfe, is brought to desolation, and *Luke* 11. 21. when a strong man armed keepeth his Palace, the things

Mat. 12.25. Luke 11.21.

things that he poſſeſſeth are in peace. This combate therefore betwixt believing and diſtruſt muſt needs grow from two contrary principles, namely the ſpirit and the fleſh.

Fifth Marke, That only is true faith wrought by the finger of the ſpirit, which comes into the heart, and accordingly receives ſtrength and growth by the conſcionable uſe of the miniſtry of the Word, and Sacraments; that is, when a man hath witneſſe from his heart, that he receiving the word with a good and honeſt heart, hath thereby gotten this aſſurance of his ſalvation, by waiting daily at the gates of wiſdome; by taking heed to his feete, when hee enters into Gods houſe, by a ſerious examination and preparing of himſelfe to Gods Ordinances; if by that meanes his faith hath been bred and conceived in him, *Rom.* 10.14. *Faith comes by hearing, Epheſ.* 1.13. *In whom alſo ye believed after that ye heard the word of truth, the Goſpel of your ſalvation, Acts* 10.44. while *Peter* ſpake the Holy Ghoſt fell on them. So then if thy heart will teſtifie with thee; that thy faith hath beene conceived in the wombe of the holy uſe of the miniſtry of the Word and Sacraments, if then thou haſt had this aſſurance wrought in thee by that thou feeleſt thy faith nouriſhed, encreaſed, gathering ſtrength in the day of temptation; thou mayſt reſolve thy ſelfe of the truth of it. 5 Rom. 10.14. Eph 1 13. Acts 10.44.

Sixth marke; That true faith brings forth contentment in all eſtates: the believer, is as it were, foure ſquare, turne him which way you pleaſe, he falls even; no outward want or miſery can unſet- 6

tle his contented minde; he is as a man that having obtained his desired purpose, neglects all in comparison of that he enjoyes; he so rejoyceth in things spirituall, that the want of outward com-
Psalme 4. 8. forts doth not much trouble him, *Psal.* 4. 8. Thou
Romans 5. hast given me more joy then they have had, when their corne and wine and oyle abounded, *Rom.* 5. *Wee rejoyce in tribulations, because the love of God is shed abroad in our hearts*, the feeling of Gods love by faith will raise our dejected soules in their
Phil 4. 11. greatest abasement, *Philip* 4. 11. *I have learn'd in whatsoever estate I am, therewith to be content*, I can be abased, and I can abound; I can doe all things through *Christ* who strengthens me; that is, while he lets me see the love of God towards me in the pardon of my sins. Thus doth faith raise a mans thoughts to the beholding of such priviledges as neither eye hath seene, nor eare heard; from whence the spirituall man looking downe ward upon the mountaines whether of outward blessings or crosses, they seeme as mole-hils; the af-
2 Cor. 4. 17. flictions of this life are not worthy of the glory which shall be revealed, saith the Apostle, 2 *Cor.* 4. 17. and *Moses* by faith having an eye to the recompence of the reward neglected the priviledge
Heb. 11. 26. that he might have enjoyed by being counted the
Heb. 11. 9. sonne of *Pharaohs* daughter, *Heb.* 11. 26. so likewise, *Hebr.* 11. 8, 9. *Abraham*, *Isaac* and *Iacob*, were contented with their pilgrims estate, because they looked for a better City.

Vse. To discover the faith of our ordinary Protestants to be no faith, but a meere naturall presumption; for what else shall we conceive of that faith whereby

whereby men profesſe they believe in *Chriſt*, hope to be ſaved as well as the beſt, and yet their hearts and lives over-ſpread with worldly and fleſhly luſts? they are not waſhed from their uncleanneſſe; they ſend forth nothing but noyſome and damnable corruptions. Shall we conceive that the day-ſtarre of ſalvation hath riſen in their hearts, who are nothing but darkneſſe in their underſtanding, having to be reformed in their will and affections, their whole lives a running with greedines to the exceſſe of ryot; is not this a counterfeit faith that workes no more glorious fruits of reformation of heart and life? ſo likewiſe when mens prayers are only lip-devotions, uttered formally from the teeth outward, are they not an undoubted argument of the want of the Spirit, which makes men affected with their owne miſeries to powre out their hearts like water, to ſend up loud cryes to the throne of grace.

As alſo that aſſurance of Gods favour which many of unhumbled and inſenſible hearts, not groaning under their owne miſerable condition doe bragge of, may we not reject it as a deceitfull ſtaffe, that will in the end deceive them that leane thereon? So likewiſe that faith which never doubted, which is not incombred with diſtruſtfull thoughts; that faith which hath crept into mens hearts, either without the means of the word preached, and the Sacraments; or elſe by a ſlight and regardleſſe uſage of them; that faith which is conſtrained to feele all its contentment from the baſe and tranſitory things of this life, that hath no contentment without them, that is beſt at eaſe in the

hunting after them; all these kinds of faith we may by this doctrine discover as unsound, hypocriticall, and only a seeming faith.

3 The second grace that concurreth to the frame of a Christian effectually called, is godly sorrow.

Quest. What is it?

Answ. It is a worke of the spirit, whereby a man is grieved and troubled for the transgression of *Gods* Commandements; and out of this griefe judgeth himselfe worthy to be destroyed, it is called the wounded spirit, the contrite and broken heart.

Ezek.36.27,31 I say, *It is a worke of the spirit, Ezek* 36. 27, 31. *I will put my spirit within them; then shall they remember their owne evill wayes, and shall loath themselves in their owne sight, and judge themselves worthy to be destroyed.* I say further that it is a griefe with respect to the breach of Gods law; to difference it from the legall sorrow that grieves at sinne with respect to the fearefulnesse of the punishment that is to be inflicted, and is only led with respect to that; this set on work by feare of the whip, that other by a child like love. Lastly, I adde, that this sorrow makes a man his own condemner; and to fling the first stone at himselfe, 2 *Sam.* 24. *Let thy hand be upon me and upon my fathers house.*

Quest. What is the least measure of it?

Answ. This godly sorrow is twofold.

First, Inward alone, consisting in this, that a man is truely displeased with himselfe for his sinnes as they are an offence to God.

Secondly, This inward sorrow is joyned with a bodily moving of the heart, which causeth weeping

ing; this last is commendable, and that whereunto men must endeavour to attaine; even that their flinty soules may send forth rivers of teares; but its not a necessary condition, as without which our sorrow is no sorrow.

First, for that teares doe proceed from the naturall constitution of mens bodies. Where men have hot and dry bodyes, there griefe may be great where be no teares. So likewise where men have full and moyst bodies, or their pores more open, there is more plenty of teares then of hearts griefe oftentimes. *Reas.* 1.

So that we may resolve this question touching the least measure of godly sorrow; namely that it is an inward displeasure with a mans selfe for that he hath offended God, joyned with a griefe, that a man can grieve no more, this dislike of a mans selfe in regard of the breach of Gods law, and griefe for not grieving enough, is that which the Lord (if it be insincerity) accepts; as who respects more in this case the contrite and broken heart, then he blubbered checkes, who sees that a man may with dry eyes mourne heartily for his sinnes.

The sufficiency of this sorrow I prove, for that the Lord in all his services doth mainely insist upon the disposition of the heart; so more especially in this, because thine heart did melt, I will gather thee to thy Fathers, 2 King. 22. 19. *The sacrifices of God are a contrite spirit: a broken and a contrite heart ô God thou wilt not despise,* Isa. 57. 15. *I the Lord dwell with him that is of a contrite heart and humble spirit,* Isaiah 61. *Christ was sent to binde up the broken in heart.* Psal. 51. 17.

Secondly, wee have some examples of penitentiaries, whose repentance God accepted of, and yet no mention of that degree of sorrow which expresseth it selfe by teares. *Zachæus*, *Luke* 19. came downe hastily, and received Christ joyfully, so *Acts* 16. *Lydia*, who if she had beene cast downe with any great measure of sorrow, could not so readily have given entertainement to the Apostles.

3 Thirdly, to grieve for that wee cannot grieve more then we doe, is to mourne for want of a grace when we doe cheerefully seeke it, what is it but a branch of that holy hunger which hath from the Lords owne mouth a promise of satisfaction, *Matth.* 5. In a word therefore to conclude, the least measure of godly sorrow, lesse then which there is none, is to be truely displeased with our selves, for that we have transgressed the law of so good a God, and withall to grieve for that we are not more deepely grieved.

Markes of godly sorrow. The markes of this godly sorrow whereby it may be knowne, are these.

1 First marke, in regard of the originall, it springs from the due and advised consideration of the fatherly love of God manifested in Iesus Christ: the meditation of those unspeakeable mercies that are manifested in him, is the very fountaine from whence springs evangelicall sorrow: for when wee throughly consider what a loving Father wee by our sinnes provoke, what a gracious and most affectionate Saviour wee doe by our iniquities, as it were, crucifie againe; this must needs make our stony hearts dissolve, and even melt like waxe in

the

the midst of our bowels, *Zach.* 12. 10. they shall looke upon me whom they have pierced, and they shall mourne, as one mourneth for his onely sonne: on the other side, the legall sorrow is occasioned by the fearefull curses of the law, by the horrors of the vengeance to come, by the grisly face of eternall death; these pierce the hearts of naturall men, and make them as one that travelleth continually with childe, whence it is, that the Apostle makes the difference of the spirit of the law, from that of the Gospell, *Rom.* 8. 15. *Wee have not received the spirit of bondage againe to feare, but we have received the spirit of adoption, crying, Abba Father*; so that godly sorrow is a childe-like sorrow, whereby we are grieved that we offend a Father that is kinde and loving unto us. Zach. 12. 10. Rom. 8. 15.

That this sorrow in Gods children is mingled with a legall sorrow, so long as we live here; for as all grace is imperfect, so godly sorrow. *Caution.*

Second marke. That this sorrow is a continuall companion of Gods children, of a durable and lasting nature: for as sinne doth never leave us, but daily discover it selfe in many cursed fruits thereof; so this godly sorrow doth, or ought to follow us hard at heeles every day, as wee sinne more or lesse, we are to have our portion of it, *Psal.* 80. 5. thou hast fed them with the bread of teares, and given them teares to drinke in great measure: and if wee must every day aske forgiveneſſe of sinnes, then we must every day have our sighes and grones for them. Now the sorrow of the naturall man, though a sorrow for sinne, yet how soone dyes it? it vanisheth away all in a moment, or if it be long, then Psal. 80. 5.

then they sing to the sound of the Violl, they drink wine in bowles, eat the lambs out of the flocke, and the calves out of the midst of the stall, and anoynt themselves with the best oyntments, that so sorrow and mourning may flee away.

3 Third marke. That godly sorrow is of generall extent: it mournes as well for small sinnes as great: so *David*, whose heart was smitten for cutting off but the lap of *Sauls* garment. For secret sinnes as well as for open, for such sinnes as men applaud and countenance, as well as for those they cry shame of, for that sorrow which is caused by the conscience we have of the breach of Gods commandement, makes no difference of sinne, whether open or secret, approved or disliked by men; since the conscience is equally bound, as well in the one as the other. Hence it is that Gods children doe weep in secret for such sinnes as none can accuse them of, and accordingly cease not to pray to bee cleansed from them, *Psal.* 19 12. *O cleanse thou me from secret faults.*

Psal. 19. 12.

4 Fourth marke. This godly sorrow is knowne by the manner and meanes of the cure; there being no plaister for this sore, no balme for this wound, but the holy Scriptures; they, and they alone can comfort the soule distressed in that kinde; none can speake a word of comfort to him that is weary, but he that hath the tongue of the learned, *Isa.* 50.4. the broken hearted are sent for cure to the shepheards, *Ezek.* 34.4. these be the flaggons wherewith the Spouse of Christ is comforted when she is sicke of love, *Can.* 2. 5. the Scriptures are called Scriptures of comfort, *Rom.* 15.4. as for worldly

Isa. 50. 4. Ezek. 34.

Cant. 2. 5. Rom. 15. 4.

worldly sorrow, that is healed and driven away by worldly meanes. So *Cain* did rid himselfe of his sorrow by building Cities, inventing musicall instruments: so doe naturall men put away the legall feares wherewith other-while they are stricken, by merry companions, musicke and revelling, sports and recreations. Now it is otherwise with the godly in their sorrow that ariseth from the feare of Gods displeasure; that travels farre and neere, runs through all variety of outward delights, findes no comfort in any thing but the word of God.

Fift marke. Godly sorrow is knowne by the companions of it, or as I may call them, the effects of it, 2 *Cor.* 7. 11. 1 Carefulnesse, that is, an earnest bethinking our selves, joyned with diligence in the meanes whereby wee may avoid the sinne we mourne for. 2 Clearing of our selves, which is an endeavour to approve our selves in the dislike of that we mourne for by the contrary deed done, *Luke* 19. 8. *Behold, the halfe of my goods I give to the poore, Acts* 16. 33. 3 Indignation, whereby a man is even angry with himselfe, loathes himselfe, is even weary of himselfe, *Ezek.* 36. 4 Feare, which is an awfull regard, whereby we are afraid both of the sinne, and of all the occasions of it, with respect to Gods displeasure, *Pro.* 28. 14. *Blessed is the man that feareth alwaies.* 5 A vehement desire, whereby we are so affected, that we doe not more strongly long for any thing, then to be preserved from that evill, by which wee have fallen, and also to doe the contrary good, *Psal.* 119. *My heart breaketh for the fervent desire it hath to thy com-*

5.

Luke 19. 8. Acts 16. 33.

Ezek. 36.

Pro 28. 14.

Psal. 119.

mandements. 6 Zeale, when upon the consideration how we have dishonoured God by our sinne, we are so much the more desirous of his glory by all well doing; this is apparant by *Paul*, who was so much the more zealous in the propagating of the Gospell, as hee had beene furious in persecuting it. 7 Revenge, when a man shewes his displeasure against sinne, by punishing the instruments and occasions of it, *Acts 19.19.* they that used curious arts brought their bookes, and burnt them before all men. So we reade of *Cranmer*, that thrust that hand first into the fire, which had subscribed the Popish Articles.

Acts 19.19.

So that godly sorrow may be discerned by this traine of graces wherewith it is accompanied, that worldly sorrow wants, at least in the truth of them, though it may have some shadowes of them.

Use. That we doe not content our selves to have sorrow for sinne, but labour to finde out, whether it be a godly sorrow or not: by these marks we may grow to some resolution to discover to our selves, that we be not mistaken in some legall affrightments or worldly griefes in stead of godly sorrow, which is a speciall part of repentance. Looke what is that which sets our sorrow on worke, whether it be the terrible nature of Gods judgements, or the experience of his fatherly mercies. Consider of what continuance our sorrow is, whether of a fleeting nature, or more permanent, such as dwels with us, and doth not onely lodge with us for a night. Looke whether it be indifferently, as well for sinnes secret as open; what thou findest to be

be thy best cordials to comfort thee, whether Gods word, or naturall meanes: but of all, advisedly consider whether thy sorrow be attended with the forenamed carefulnesse, clearing of thy selfe, indignation, feare, vehement desires, zeale, revenge, accordingly thou mayest be comforted in thy mourning, or discouraged in respect of thy estate.

The third grace that enstates a man in the state of grace, is *change of minde.* 3

What is it? Quest.

It is a worke of the spirit whereby the image of God is repaired in us, flowing from a hatred of sinne, and love of righteousnesse. It is a worke of the spirit, for so those that are thus changed, are said to be borne of the spirit, *Iohn* 3. 5. By the image of God, I understand that conformity and agreement which is betwixt Gods law, and the faculties of the reasonable creature consisting in righteousnesse and true holinesse, *Eph.* 4. this is said to be repaired, for that being defaced in the fall of *Adam*, it is in part restored againe; so as those who are thus changed, are said to be new creatures, to have a new spirit put into them. I say further, it flowes from a hatred of sinne, and love of righteousnesse, to difference it from those purposes that are wrung from men in respect of some grievous hand of God upon them, by the smart of the rod, by the feare of punishment onely. Answ. Iohn 3. 5. Eph. 4.

So that a man that would prove himselfe whether his minde be changed, must consider whether the spirit of grace hath so altered the powers and faculties of soule and body, so as they are content

to be subject to the law of God, renouncing their former ungodlinesse.

Quest. What is the least measure of this change?

Answ. A setled and a constant purpose flowing from a hatred of sinne, and love of righteousnesse, whereby the heart resolves to repent, to become obedient to God, and to eschew his owne sinfull wayes, this is the least measure of this change, whereunto if a man do not attaine he is not changed.

Now this setling, and disposing of the heart to the wayes of God to be the forme and life of a changed estate, it appeares, in that Gods children are deciphered by it, *Acts* 11. that they with purpose of heart cleave unto the LORD, 2 *Chron.* 29. 3. *Iehosaphat set himselfe, to seeke the Lord, Psal.* 119. 57. *I have determined to keepe thy word.* A constant purpose to be changed is in *Gods* acceptation, as also in its owne nature, a change that argues a man in the state of grace; for if it be the fruits of a mans corrupt nature, not to have so much as a desire, or will, that enclines to this change, but even wholly averse and untoward; then surely for a man to see so much of his owne misery, and to be perswaded so far of the good estate of him that is changed, as unfeignedly to purpose a change, it must needs be the proper worke of the spirit, *Luke* 15. In the Prodigall sonne the very purpose of a change is both accepted and commended, as the change it selfe.

Markes. Markes of this change, otherwise called regeneration, or new birth.

First Mark; That it is totall; a whole change, casting a new forme upon soule and body; the whole man; for as the corruption did over-spread all the powers of man, so in the restauration the spirit of grace is as large in repairing as sinne was in defacing, whence the man thus renued is called a new man, a new creature; is said to arise from the dead; and accordingly the Scripture makes it a worke of the whole man, 1 *Thes.* 5. 23. *The God of peace sanctifie you throughout*, this is expressed to be the whole spirit, soule and body. *The minde must be changed, Col.* 3. 9, 12. *The will, Iohn* 8. 47. *affections, Col.* 3. *Memory, Psal.* 119. *Conscience, all sanctified more or lesse.* The kingdome of heaven, that is, the worke of grace is compared to leaven, in regard of its diffusive, and spreading nature; it alters the whole lumpe, *Matth.* 13. hence the work of grace is set out by a comparison from the light; for as that according to the measure of it enlightens all the house at once, not first one place of it, and then another, so is it in the renewing of the soule, it receives the spirit of grace into every part, with one act of the spirit.

1 Thes. 5. 23.

Col. 3. 9, 12. Iohn 8. 47.

Matth. 13.

To conclude therefore, looke as the oyntment that was poured on *Aarons* head ranne downe even to the skirt of his garments; so the holy annointing with the oyle of grace, drencheth even the lowest and basest parts of soule and body, working in them a change of grace.

Second Marke, That it enableth us by faith in Gods word to overcome the world; makes the man in whom it is, a Conquerour, so as he gets the victory over the corrupt lusts of his owne heart,

and the enticements that come from the world or the devill, 1 *Iohn* 5.4. *All that is borne of God overcomes the world.* So then a speciall property of him that is changed is, that he hath strength infused into him, wherby he withstands sinfull motions in the heart; fashions not himselfe to the world; resists the devill. By our naturall condition we are servants to our corrupt hearts; they have an entire command over us, so as, we both obey them, and have no power to doe otherwise. Now where the spirit worketh this change, there sinne raignes no longer, so as we should obey it in the lusts thereof, neither doe we give our members as weapons of unrighteousnesse unto sin, but we give our selves unto God, as they that are alive from the dead, *Rom.* 6.12,13. as thou desirest therefore to know whether thou art changed or not, so consider how thou prevailest in crucifying thy corrupt affections, beating backe satans and the worlds temptations.

Rom. 6.12,13.

Third Marke, That the change of grace is wrought and receives increase by the means that God hath sanctified to that purpose; and that is his word, *Iohn* 15.3. *Now are ye cleane through the word that I have spoken to you, Ioh.* 17.17. *Sanctifie them through thy truth; thy word is truth,* 1 *Pet.* 1.23. *being borne anew, not of mortall seede, but of immortall, the word of God, Psalm.* 19. It is the law of God that converts the soule. So then see how this change is wrought in thee; Is it effected by the power of Gods word? or proceeds it from other sinister respects? as feare or favour of men, want of meanes to doe otherwise, danger in thy

Iohn 15.3.
Iohn 17.17.
1 Peter 1.23.

thy estate. That change which is wrought by these meanes, is not a change of grace, but of nature.

Further, the Word is the meanes whereby this is increased. We have the testimony of *Peter* to this purpose, 1 *Peter* 2.2. *As new borne babes desire the sincere milke of the word, that we may grow thereby.* 1 Peter 2.2.

Fourth Marke, That this change is knowne by a dissimilitude from the properties of a naturall man; to which purpose consider how the Scripture describes him.

First, that he mindes earthly things; is wholly taken up with the care of them, *Rom.* 8.5. *He savours the things of the flesh; and that so, as the things of the spirit are unsavoury to him, Rom.* 13. 14. *he takes thought for the flesh, to fulfill the lusts thereof.* Rom. 8.5. Rom. 13.14.

Secondly, Hee opposeth the will of God, by refusing to become subject to it, *Matth.* 23.37. *I would, but ye would not, Psal.* 50.17. *hates to be reformed: and in the roome of Gods will sets up his own lusts, Tit.* 3.3. *We in times past were disobedient, serving divers lusts.* Matth. 23.37. Psalme 50.17. Tit. 3.3.

Thirdly, He hath no delight in Gods ordinances, *Iob* 21.14. They say unto God, *depart from us, for we desire not the knowledge of thy wayes.*

Fourthly, He hates him that reproves him; he cannot brooke him that crosseth his corrupt courses; the scorner loves not him that rebukes.

Fifthly, Hee loves not the company of good men for their goodnesse; but all his delight is in naturall

naturall men, in whom there is no seed of grace; the scorner will not goe to the wise. For further practises and properties of naturall men, consider *Ephes.* 4. 18, 19. *Tit.* 3. 3. 1 *Pet.* 4. 3. And now, as we would be assured of our change. Consider how wee differ from naturall men in those wayes and courses wherein they are described unto us. Are we not such as minde earthly things? but set we our affections on things above, *Col.* 3. 1. are we not such as withdraw our hearts from being subject to Gods law, but desire to be ruled and guided by his will, not our owne; his lawes to be our Counsellours, *Psalme* 119. are we not such to whom Gods ordinances are a burthen, we having no savour in them, no delight? but doe we desire by all meanes to be exercised in them, are they the joy of our hearts, and doe we claime them as our heritage, *Psalme* 119. are we not such as hate them that reprove us for our evill wayes? but do we rather love them, yea desire that our heads may be broken with their balme? are wee not such as shun the fellowship and meeting of Gods Saints, but all our delight is in them, *Psalme* 16. 2. Then we may assure our selves that we are truely changed from the state of nature into the state of grace, *Rom.* 12. 2. men are knowne by this to be changed, by the renewing of their mindes, while they fashion not themselves like unto this world in the practises and properties of men of the world, 2 *Peter* 1. 4. the faithfull are said to bee partakers of the divine nature in this, for that they flee the corruption that is in the world.

Eph. 4. 18, 19. Tit. 3. 3. 1 Pet. 4. 3.

Col. 3. 1.

Rom. 12. 2.

2 Pet. 1. 4.

Fift Mark. That where ever this change is, there is

is a great difference in the manner of sinning betwixt him who is changed, and the unregenerate man; so that howsoever both be overtaken with the same sinne, yet if a man observe himselfe in the disposition of his heart before, in, and after sinne committed, he shall be able to resolve himselfe whether he be in the state of nature, or in the state of grace, for the regenerate man is troubled before the sinne, as also in the act of sinning, not doing either with a full consent of his will; which so farre as it is renued, resists; so farre as it is corrupt, provokes unto evill; neither yet lying in the sinne without recovery of himselfe: whereas the unregenerate man sinnes with full consent of will; and that becauſe he is all flesh, no spirit: as also sleepes in his sinnes. Hence bee those different voyces, the naturall man saith, I doe the sinne I would, and will to doe; but the regenerate man saith, he doth the sinne he would not, *Rom.* 7. this marke of the new-borne Christian wee finde, 1 *Iohn* 3. 9. *Hee that is of God sinneth not, neither can he sinne, becauſe he is borne of God.* Sin he must needs; but sinne he cannot, either as wholly consenting unto it, or lying in it, so as he riseth not by repentance. By this we may grow to a tryall of our selves, whether we be borne again, yea, or not.

Rom. 7.

1 Ioh. 3. 9.

Object. Naturall men have this trouble and reluctancy before they sinne, as Pilate.

Answ. 1. This fight that is in the regenerate, is of the will with it selfe; but in naturall men it is of the conscience with the will; the conscience proclaimes sinne to be sin, which the will would wish were no sin.

Secondly, This trouble is incident to naturall men only in great sins, such as the light of nature condemnes, not in smaller.

Vse. That by this Doctrine, we may discover sundry persons that live in the Church, yet not to be living members of it, neither to bee partakers of the new birth; as namely all such persons who are but partially changed; their understanding illightned with a good measure of knowledge, but their wills most perverse for the act of obedience; others are servants to their owne vile affections, in whom sin exerciseth a plenary and full command, that give eare to the wickednesse of their owne hearts: others whom not conscience of GODS word, but some outward respects doe change; others who run with naturall men in their wayes, imitate their practises; others wallow in sin without contradiction from their own hearts; all these we must exclude from the state of grace, as men that are not yet renued, by the spirit of God.

4 *The fourth grace is new Obedience.*

Quest. 1. What is it?

Answ. It is a work of the spirit, whereby a man that is already justified doth by vertue of grace received bring forth fruits worthy of amendment of life. [It is a worke of the spirit.] Ezek. 36. 27. *I will put my spirit within you, and cause you to walk in my statutes.* [Of him that is already justified] that is, acquitted of his sins, and made righteous in the sight of God, Rom. 5. 1. &c. 6. 1. &c. *After the doctrine of justification followes the doctrine of*

of new obedience; to let us understand in what order they are in the Christian estate. [Doth by vertue of grace received from Christ,] *Iohn* 15.4. *As the branch cannot beare fruit of it selfe, except it abide in the Vine, no more can yee except ye abide in me, Phil.* 4. 13. *I can doe all things through Christ who strengthens mee.* [*bring forth fruits worthy of amendment of life*] Such workes as doe beseeme a man altered and changed, that professeth another course of life; these are those duties that concerne God or man compriſed in the Scriptures, *Philip.* 1. 11. *they are termed the fruits of righteousnesse.* So that he that would approve himselfe to his own soule to be a practiser of new obedience must consider whether he adorne his profession with the performance of such religious duties, as the Lord commands.

Iohn 15.4.

Phil.4.13.

What is the least measure of it?

Queſt. 2.

It is an unfeined and constant endeavour to do the will of God. I say, an endeavour, to difference it from the legall obedience which is the strict performance of such duties which *God* commands according to the rigour of his law. In this the endeavour through Gods mercy is accepted for the deed done. I say, an unfeined endeavour, to difference it from the glorious shew which hypocrites may and doe make. Lastly, I say, it is constant, with respect to the endeavours of the temporary, which are soone out of breath, and die before they come to perfection. Now that this unfeined and constant endeavour is accepted as the deed done, it appeareth, first in the example of *Abraham*, of whom the Scripture saith, *Heb.* 11.

Anſw.

that he offered up his sonne *Isaac*; yet it is plaine that he did not sacrifice his sonne, the Lord by an Angell from heaven forbidding him; whereby we gather, that in Gods acceptance he was offered up, for that there was a faithfull endeavour on *Abrahams* part.

Secondly, The godly and upright men are said *Psal.* 119. *To doe no iniquity.* Now we know this, that there is none that sinneth not. Onely for that the just man endeavoureth, and doth his best to doe no iniquity he is accepted of God, as if he did none. So of *David* it is reported, that he sinned only in the matter of *Vriah*, when as notwithstanding he sinned many wayes else, in his raging anger at *Nabal*, in cockering his children, and likewise, in his unjust dealing with *Mephibosheth*; but yet for that in all these *Davids* heart was faithfull in endeavouring to doe Gods will, they are not taken notice of, being buryed in Gods acceptance, who measureth obedience not by the effect, but by the affection of the doer.

Thirdly, The Lord is said to deale with his as a father with his child in the matter of obedience, *Mal.* 3. 17. *I will spare them, as a father spareth his owne sonne that serveth him.* Now if a man sets his sonne a taske enjoyning him to write a Coppy, if hee sees that hee doth but his best endeavour, he accepts it, commends and encourageth his child; even so doth the Lord deale with us when he perceives a faithfull labouring on our parts to doe what hee commands, hee accepts in this case the will for the deed, and accordingly rewards it.

What

What be the marks of new obedience? 3 Quest.

They are generall or speciall. Generall. That in new obedience it is onely the conscience of Gods commandements that sets heart and hand on worke, not any other externall motives; obedience not springing from the word, is (as one cals it) wilde Oates, *Psal.* 18. 22. the ground of *Davids* obedience was this, all his lawes were before me, and I did not cast his Commandements from me, *Psal.* 37.30. The mouth of the righteous will speake wisedome, for the law of God is in his heart, *Iob* 22.23. as the ground of turning to God, (saith *Eliphaz*) receive I pray thee the law at his mouth, and lay up his words in thine heart. Many performe good duties, that are moved thereunto by feare of punishment, displeasure of man, feare of discredit, with a desire of praise, that they may be seene of men, as loath to sustaine damage in their outward estates: all these doe not render to God that new obedience that the Lord requireth; the Lord delights not in such sacrifices, the performers can have no assurance that herein they please God. Answ. Marks. 1 Psal. 18. 22. Psal. 37.30.

Second marke. That it carries a respective eye to all Gods Commandements, it doth not cull out any, and leave the rest, but all the knowne will of God, so far as the judgement is convinced, the heart endeavoureth to practise, *Psal.* 119. *I shall not be confounded when I have respect to all thy Commandements.* *Zacharie* and *Elizabeth* walked in all the Commandements of God, *Heb.* 13.18. wee trust wee have a good conscience in all things, desiring to live honestly. And great reason is there for this 2 Psalme 119.

equall eye to be had to all Gods Commandements, since they all lay a bond upon the conscience; and the majesty of the Commander shines as well in the one as in another. Now that a man may the better examine his obedience, I will propound a five-fold difference of Gods Commandements, by which the heart of man is apt to deceive it selfe.

Commandements are first, either such as concerne the outward man, as keeping the Sabbath, just and righteous dealing amongst men; or inward, as confidence in God, cleansing of the heart from evill thoughts. Now new obedience must equally respect both, 1 *Cor.* 6. 20. Glorifie God in your bodies, and in your soules.

1 Cor. 6. 20.

Secondly, they are either the greater Commandements, or such as are of lesse importance, as the speaking of a vaine word, idle mirth; Christian obedience must have an eye as well to the one as to the other, *Matth.* 23. 23. *these ought ye to have done, and not to have left the other undone.*

Thirdly, Commandements are differenced according to the two Tables: some concerning duties to God, others respecting duties to men. Accordingly who ever would have comfort in his obedience, must obey God in both; not strict in the one, loose in the other, *Isa.* 58. 7. 8. and 14. duties of the first and second Table are both enjoyned, not onely to keepe Gods Sabbath, humble thy selfe with fasting; but also the practise of mercy and justice among men.

Isa. 58. 7. 8. 14.

Fourthly, the Commandements of God are either such as concerne our generall calling, as we

are

are Christians, whereby we call upon God, heare his word, seeke the good of *Ierusalem*; or our personall calling (*i.*) that estate and condition of life wherein we are placed to serve God in serving of men, as to be a Magistrate, or Minister, a Master of a family, or servant. Now wee must obey God not onely in the duties of our generall calling, but also of our particular; that is, a professour must not onely be a hearer of Gods word, a receiver of the Sacraments, bu he must looke, that he be a good governour of his family, to wife, children, and servants, *Iosuah* 24.15. *I and my house will serve the Lord.* Ios.24.15.

Fiftly, commandements of God either respect the common sinnes of mans nature, or the personall infirmities whereunto either by the temper of their bodies, place where they live, or persons with whom they live, men are more subject, then to others. This difference I ground, as also the practise of our obedience to God in it, on the 18. Psalme, where the Prophet professeth, verse 23. *I was upright also with him, and have kept mee from my wickednesse.* To conclude then, as wee desire to have comfort in our obedience, as a testimony that we are in the state of grace, wee must be carefull, that wee cast an equall respect to the whole revealed will of God. Psal.18.23.

Third marke. That new obedience, where it flowes from the seede of grace in the heart, is joyned with perseverance, continuance, holding out in the good wayes we walke in: so that howsoever there be through our weakenesse and Sathans malice, actuall infirmities, yet there is alwaies an habituall

bituall disposition of the heart for well-doing,
Psal.119.112. Pro.23.17. *Psal.*119.112. I have applyed my heart to fulfill thy statutes alway, even unto the end, *Pro.*23.17. Let thine heart be in the feare of the Lord continually,
Luke 1.75. *Luke* 1.75. Wee are redeemed out of the hands of our enemies, that wee should serve God in holinesse and righteousnesse all the daies of our life. New obedience must not be onely in a good mood, and then given over, but it must be steddy, constant. Now we shall make tryall of the constancy of it. 1 If we doe not lose our hold even when wee are provoked by many occasions and temptations unto evill, then to forbeare, and cleave close to the Lord, is an argument of the truth of our obedience, in regard of continuance. It is nothing to be chaste where wee have no allurements to unchastity; nothing to be meeke, when no injuries to distemper us, nothing to be good among good, so are men that are starke naught: but to be good among evill, to be meeke in the midst of wrongs and injuries; to be chast among unchast provocations, that is the true meanes of discovery. Out of temptation, sinne forbeares us, not we it; and a Christian is no more for obedience, then he is in the day of temptation: if then he faint, it is because his strength is small, or nothing at all. *Noahs* renowne was, that he was righteous in that wicked age. *Lots* commendation, that hee was chaste in *Sodome*; *Iosephs* chastity for ever approved, for that it held out in the day of temptation; the Philippians, that they did shine as lights in the midst of a crooked and perverse generation,
Phil.2.15. *Phil.*2.15.

Se-

Secondly, tryall of our constancy, If wee hold out, not dismayed with the many discouragements that Sathan and wicked men shall cast in our wayes, *Heb.* 10.32. &c. It was the glory of the obedience of those Christians, that they did undergoe many afflictions, losse of goods, content to be made a gazing stocke, and yet in all they clave close to their profession, knowing that they had in heaven a better, and an enduring substance, so 2 *Cor.* 6.8. *Paul* justifies his constancy in his Ministery, in that he went through good report, and evill report. Heb. 10.32. &c. 2 Cor. 6.8.

Thirdly, the constancy of our obedience is knowne, if, when all outward helpes and furtherances are taken away, we keepe our integrity, perseverance in good duties. Many men make a faire shew while they are propped up with some good helpers, who afterwards fall away, as if they had never beene the men. The people served God all the daies of *Iosua*, and the Elders that had seene the great works of God that hee had done for *Israel*; but when he was dead, they corrupted their waies, *Iudg.* 2.18.19. *Iehoash* was to see to, a good King, while he was tutored by *Iehoiada* the high Priest; but after, when flatterers came in the roome of good *Iehoiada*, hee became a wicked Governour, 2 *Chron.* 24.17. So are there many wives good with good husbands, servants orderly, live within compasse with religious masters, children while backed with good Governours, but all these removed from them, they faile in the practise of those former duties wherein they have given good hope: so then by these notes we may discerne our obedi- Iudg. 2. 18. 19. 2 Chro. 24.17.

ence, whether such as will deserve to be accounted as of a continuing nature that fades not, if being thus tryed it holds its owne.

4 Fourth marke. That this obedience is of a multiplying and growing nature; it doth not stand at a stay, but strives and gets strength: it is still pressing forward in consultation daily how it may prevaile against his owne corruptions, encrease in holinesse: for this growth the Apostle prayes, *Col.* 1.9. that they might increase in the acknowledging of God, so 2 *Thes.* 1.3,4. We give thanks, that your faith increaseth exceedingly, and the love of every one of you towards each other aboundeth, *Psal.* 92,13. Such as be planted in the house of the Lord, shall flourish in the house of our God, they shall still bring forth fruit in their age, *Psal.* 84.7. they are said to goe from strength to strength, till they appeare before GOD in *Sion*. On the other side, such whose obedience is not sound, it decreaseth, withers away, comes in the end to nothing.

Col. 1.9.
2 Thes. 1.3,4.
Psal. 92.13.
Psa. 84.7.

Thus far of the generall markes to try our obedience.

Now for the particular. These are some speciall workes of the spirit, which are honoured above others in this, that they are badges of the estate of grace. Among others, I select these.

Marke 1. To love a good man as hee is good, and beares the image of God, is such a part and branch of new obedience, as whereby a man may be assured, that the Lord hath marked him out to eternall life: for naturally wee hate all goodnesse, as that which is a secret condemner

of us, and is opposite to our nature: so that when we love the Brethren for goodnesse sake, it is an argument that wee are crept out of our naturall estate, 1 *Iohn* 3.14. *Wee know that we are translated from death unto life, because we love the brethren; hee that loveth not his brother, abideth in death,* 1 *Iohn* 4.7. *Beloved, let us love one another, for love commeth of God, and every one that loveth, is borne of God, and knoweth God,* 1 *Iohn* 5.1. *Every one that loveth him that begate, loveth him also that is begotten of him.* Now lest our hearts deceive us, wee must be wise to try, whether wee love good men for the goodnesse that is in them, or for some carnall respects; as either for that there is an agreement and similitude betwixt our naturall inclinations, or for some civill qualities, naturall dexterities that wee observe in them, as pleasing to us, or for their bounty to us, or for their outward greatnesse in the world. Observe therefore thy selfe, whether thou love goodnesse, where it is stripped of all these fleshly respects.

1 Iohn 3.14. 1 Iohn 4.7. 1 Iohn 5.1.

Secondly, consider whether thy love be diminished or increased, according as thou seest the worke of grace, to receive either abatement or increase.

Thirdly, whether thou dost dislike, and takest no content in such men as have no seed of grace in them, though otherwise furnished with many outward pleasing conditions.

Marke 2. Meekenesse of spirit, whereby wee can beare injuries and wrongs, without desire of revenge; can forbeare and forgive, as Christ forgave us, *Col.* 3.12. *As the elect of God, put on meekenesse,* Col. 3.12.

nesse, long-suffering, forbearing and forgiving one another, if any man have a quarrell against another, even as Christ forgave you, so also doe yee, Matth. 6. 14. If you forgive men their trespasses, your heavenly Father will also forgive you.

Mat. 6. 14.

Marke 3. A mercifull affection to those that be in misery, doth argue a man to be in the state of grace by new obedience, *Isa. 58. 10. If thou poure out thy soule to the hungry, and refresh the troubled soule, then shall thy light rise in obscurity, and thy darknesse be as the noone day, Mat. 5. 7. Blessed are the mercifull, for they shall obtaine mercy, Iam. 3. 17. The wisedome that is from above, is knowne by this, that it is full of mercy*, Philemon verse 7. *Wee have great joy and consolation in thy love, because the bowels of the Saints are refreshed by thee, brother, 1 John 3. 17. Who so hath this worlds good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*

Isa. 58. 10.

Mat. 5. 7.
Iam. 3. 17.

Phil. 7.

1 Iohn 3. 17.

Vse. This serves to discover sundry persons in the practise of new obedience, whose obedience is not approved of God: as first, such as are set on worke in the good they doe, by outward respects, as fear, favour, and praise of men.

Secondly, such as obey God in sundry good duties, but reserve some speciall sinnes, wherein they live and lye; dealing here as *Saul* did in the spoile of *Amaleck*, who destroyed all the vile things that were nought worth, but the best things he spared: so many men cast out of their conversation many sinnes it may be that are of little account with them, and yet reserve the chiefe sinnes; this partiall obedience is not sound.

Thirdly,

Thirdly, Such as will be in good wayes for a time only, and then returne to the vomit of their sinnes.

Fourthly, Such in whom there is no increase, and growth in the worke of grace, who are as dwarfes in the course of Christianity.

Fifthly, Such as have not hearts replenished with a love of the brethren, a holy meekenesse of spirit, a Christian compassion in respect of other mens infirmities and miseries, all these are discovered from hence to bee unsound in the grace of new obedience.

A generall use for exhortation, That considering the necessity of the duty, the meanes of tryall that have been discovered, as also the discovery of the false harbours wherein Christians are apt to deceive themselves; all such as have any thoughts of their salvation, would addresse themselves to an exact and diligent enquiry, how the case is with them; whether they be naturall men, or such as are begotten againe to a lively hope. And for the whetting of the dull and slow spirits of men to this businesse; let us consider. *Motives.*

First, that we can never have any sound rejoycing, till we have made this point sure; all sound comfort doth spring from this, that we are escaped the state of damnation, and are assured that we are come into the glorious liberty of the sons of God, *Luke* 10.20. *Rejoyce because your names are written in heaven, Gal.* 6.4. *We must prove our selves, before wee have any rejoycing in our selves.* How wavering is the joy of carnall men; how is *Luke* 10.20. *Gal.* 6.4.

the end thereof heavineſſe? how ſuddenly is their mirth turned into mourning, when they doe but thinke of their eſtates, as they remaine in the gall of bitterneſſe, as not being aſſured of Gods favour. Whereas the aſſurance of the welfare of our ſpirituall eſtates, in that the Lord loves us, that we know that our Redeemer liveth; this ſhall be of force to make us to lift up our heads with comfort in the midſt of a ſea of ſorrowes, as it did holy *Iob*, *Iob* 19. 25.

Iob 19.25.

2 Secondly, Wee muſt be ſo much the more in tryall, as wee are more ſubject to bee deceived. How often doth the Scripture call upon us, not to be deceived, *Epheſ.* 5. 6. *Let no man deceive you with vaine words*, *Gal.* 6. 7. *Bee not deceived; they that ſow to the fleſh, ſhall of the fleſh reape corruption*, 1 *Cor.* 6. 9. *Be not deceived, neither fornicators*, &c. *ſhall inherite the kingdome of heaven*, 1 *Cor.* 15. 33. *Bee not deceived, evill words corrupt good manners*. Now our eaſineſſe to bee miſled in judging our eſtates appeareth firſt, in that there are infinite many by-wayes by which men may miſcarry, *Matth.* 13. 3. &c. There are three errours in the hearing of the word, why may wee not bee deceived by one of them?

Eph. 5. 6.
Gal. 6. 7.
1 Cor. 6. 9.
1 Cor. 15. 33.
Matth. 13. 3.

Secondly, In regard of the ſimilitude to the ſtate of grace; they ſeeme almoſt all one, theſe by-wayes are ſpun with ſo even a thread, as that a man, till he ſeriouſly try, cannot know the difference, *Matth.* 7. 26. The houſe built upon the ſands makes as faire a ſhew as that built upon the rocke, gliſters as glorioufly in a ſun-ſhiny day, no difference to be diſcerned.

Matth. 7. 26.

Thirdly,

Thirdly, In respect of our owne selfe love; which blindes our judgements; this would perswade us that the least appearance of grace is grace it selfe, that every outward performance of a good duty is the fulfilling of the law; as in the young man, *Matth.* 19. 20. seeing therefore we are exposed to so many wayes of seducements, so easily surprized by an errour in our wills, wee must be the more diligent in the tryall. Matth. 19.20.

Thirdly, Consider the irrecoverable and remediless danger if we mistake, and be not upon a sure ground, we erre, and erre to destruction; other errours may bee helped by an after-wisedome, this is irrecoverable; other mistakes may endanger or endammage us, but not undo us; this carryes with it the destruction of soule and body for ever, *Matth* 7. 23. *Such as counted themselves jolly fellowes while they lived, they thought themselves great professours*; yet being deceived in this kind, the reward of their errour is, *I know you not, depart from me.* If a man lay all his estate on a purchase, he will looke that the title be good, examine his evidences, advise with his learned counsell, and all for that, if it should prove naught, he is utterly overthrowne. Why are we not as wise for our soules? that seeing our whole estate of future happines depends upon the truth of grace wrought in this life in our hearts, we be carefull to sift, and examine our selves? Matth. 7. 23.

Fourthly, Consider that in our naturall wisedome, (which in all things in this life will not trust to any thing but what we have tryed) a man usually will not use a weapon to fight withall, but he

he will try it, not willingly take a piece of mony, but try it; not entertaine a servant, but try him; nothing almost that we deale withall, but we desire tryall; and yet how is it, that we can rest in a faith, a repentance, and never try them? examine them according to those rules that the Scripture hath given in that kinde, shall we be so scrupulous in the gew-gawes of this life, and for the heavenly graces of the spirit not make the same inquiry?

Fifthly, Is it not a maine end of that time which the Lord allowes us here, that we should gaine the assurance of another life? possesse our soules with a sound faith, godly sorrow, true change, sincere obedience? doe we not then misse of the maine end of our life, when we rest in the counterfeit appearance of these graces?

Let us therfore in the name of the Lord be exhorted, that in the consideration of these premises, wee doe carefully set apart some solemne times, when we may use our best endeavours to prove our selves whether we be in the faith.

THE PRIVILEDGE OF ADOPTION,

And

Tryall thereof by REGENERATION.

Iohn 1. 12, 13.

But as many as received him, to them gave hee power to become the sons of God, even to them that believe on his Name.

Which were borne, not of bloud, nor of the will of the flesh, nor of the will of man, but of God.

THe blessed Evangelist Saint *Iohn* in the entrance into this Gospell discoursing of the admirable mystery of mans Redemption describes first, the Authour of it, *Christ* the Son of GOD, and that according to his two-fold Nature.

1. His deity or God head in the first verse, which was from all eternity.

2. His Humanity or Man-hood in the 14. ver. in time assumed unto him. Secondly, in the midst betweene both hee describes the benefit which hereby redounds to all the faithfull, partly by their adoption, in the 12. verse, partly by their Regeneration, in the 13. verse. For the former there is,

First, The persons to whom this benefit doth accrew; and they are such as entertaine *Christ* not outwardly, but inwardly; not into their houses, but into their hearts.

2. He shewes what manner of entertainement it must bee; not corporall but spirituall, by trusting in *Christ*, or believing in his name, which are in effect both one.

For the other, the benefit it selfe that doth accrue unto them, that is described

1. In generall, it is a priviledge or prerogative.

2. More particularly, they are said to be the adopted sons of God.

Now because this Adoption may be hid with God, and so may not be knowne unto themselves who are adopted; There followes therfore hereupon a reall change in them; which change is described in the 13. verse, partly by the manner of it, that is a new casting, moulding, change or alteration, and partly by the Authour, or meanes whereby it is wrought, laid downe

First, Negatively, not a bloudy or fleshly breeding, according to naturall concupiscence, as it is in

in part described, *Ezechiel* 16.

Secondly, Positively, or affirmatively, that is, of the spirit; as our Saviour saith, unlesse a man be borne againe of water, and of the *Holy Ghost*, he cannot enter into the kingdome of God, *Iohn* 3.5. yea the words of *Peter* may bee a comment on my Text, 1 *Peter* 1.23. where he saith, *being borne a new not of corruptible seed, but of incorruptible*, by the word of God, which liveth and abideth for ever. And so much for the summe or substance of these words, with their severall branches.

Iohn 3.5.

1 Pet. 1.23.

Not to stand upon the nature of faith at this time, (because wee have had occasion to speake of it formerly, and may likewise have hereafter) as also to passe by divers instructions that may be from hence observed; I will pitch only at this time upon two, which the Evangelist mainely intends in this place.

First, That all the faithfull are the adopted children of God.

Secondly, None are the children of God by adoption, but only such as are so by Regeneration. The former being the summe of the 12. ver. the latter of the 13. ver.

Doct. 1. *All the faithfull are the adopted children of God.*

There are saith one (who goes under the name of *Gregory Nazianzene*) three sorts of sonnes of God.

1. By Generation.
2. By Creation.
3. By Adoption.

1. By Generation, and so is Christ alone.

Luke 3. Iob 1. 6. 2. By Creation, so *Adam, Luke* 3. and the Angels, *Iob* 1. 6.

Gal. 3. 26. 3. By Adoption, and so are all the faithfull, *Gal.* 3. 26.

This point will more fully appeare, if we consider the ground and end of our Adoption.

First, The ground of it, which is our union to Christ the naturall Sonne of God. We are alive, saith the Apostle, *to God in Iesus Christ our Lord,* Rom. 6. 11. *Rom.* 6. 11. *Being grafted in him,* Rom. 11. 23. *and* Rom. 11. 23. *so we become one with Christ,* 1 *Cor.* 12. 27. as there- 1 Cor. 12. 27. fore a sienne taken out of one stock, and so inoculated into another, or as a child taken out of one family and translated into another, even so we are taken out of the houshold of Sathan, and inserted into the family of God; yea into the mysticall body of *Christ,* for the head and the body make Gal. 3. 16. but one *Christ, Gal.* 3. 16. he saith not to the seeds, as speaking of many, but unto thy seed, as of one, which is *Christ,* and so he and the faithfull make 1 Cor. 12. 12. but one *Christ,* 1 *Cor.* 12. 12. This was the end of his Incarnation, to make us the sons of God. The Son of God became the sonne of man, that wee Gal. 4. 4, 5. sons of men might become the sons of God, *Gal.* 4. 4, 5.

Secondly, Consider we the end of our Adoption, that we might have a right and interest unto our heavenly inheritance.

The end of *Christs* Incarnation is our adoption; and the end of our Adoption is our right and title to that inheritance without the which wee could not have had it, that therefore which is called Rom. 8. 15. Adoption, *Rom.* 8. 15. *Is called the earnest of our inheritance,*

heritance, Ephes. 1. 14. Yea the inheritance it selfe is called by the name of Adoption, as *Piscator* observes, *Rom.* 8. 23. for our Iustification restored to us is no more then *Adam* had before his fall. But our Adoption advanceth us to an higher estate which *Adam* never had, nor (for ought we know) had never promised him before his fall. Eph. 1. 14. Rom. 8. 23.

We passe now to the second point.

Doct. 2. That none are the children of God by Adoption, but such as are so by Regeneration.

There are (saith *Augustine*) three sorts of adopted sons.

1. There are (saies he) sons of God in our account, which are not so in Gods, *Gen.* 6. 1. The sons of God saw the daughters of men that they were faire, and so are all false and counterfeit Christians, which are Christians in name and title only, not in deed and truth, they are so in shadow and outward semblance, and profession, and yet but a counterfeit generation; a bastardly brood. Genesis 6. 1.

Secondly, There are some that are sonnes in regard of God, but not in regard of us; nor may so bee in regard of their owne esteeme neither; and so are all the elect as yet uncalled and ungathered together, as the Evangelist speakes, *Iohn* 11. 52. they are for all that (as *Augustine* sayes) in their fathers role, and predestinated to be adopted through *Iesus Christ* unto himselfe, according to the purpose of his will, *Eph.* 1. 6. as a man may purpose to adopt one, and set him in his will, though it be a long time ere it be knowne to the party so adopted. Iohn 11. 52. Eph. 1. 6.

3. There are sonnes of God really, that are al-

ready received into the family of God, and actually incorporated into the body of *Christ*; the former shall be, but these are so already, these are adopted, and regenerated also, and the son-ship both by adoption and regeneration, we shall find
Rom. 8. 10, 11. conjoyned, *Rom.* 8. 10, 11. where also hee makes one to argue the other.

This point also will appeare more evidently, if we consider, as before the ground and end of our Regeneration.

1. The ground of our Regeneration (as before of our Adoption) is our union with *Christ* our head, and this is wrought by faith on our part, and by the spirit on Gods part. First, I say, *by faith*
Iude 20. *on our part, which is a most holy faith, Iude ver.* 20.
Tit. 1. 1. *to difference it from the faith of reprobates, Tit.* 1. 1.
Iam. 2. 19. *and from the faith of devils, Iam.* 2. 19. the one being holy, the other unholy. *This faith of Gods*
Acts 15. 9. *Elect purifieth the heart, Acts* 15. 9. and *Act.* 26.
Acts 26. 18. 18. *Hereby Christ dwels in our hearts, Ephes.* 3. 17.
Eph. 3. 17. and where he dwelleth there he moulds fashions, frames, and renues the heart, there he makes a new Creature, yea I may say, a new *Christ*. *My little children, of whom I travell in birth again, untill Christ*
Gal. 4. 19. *be formed in you*, saith the Apostle, *Gal.* 4. 19.

Secondly, by the spirit on Gods part, he that
1 Cor. 6. 17. is joyned unto the Lord is one spirit, 1 *Cor.* 6. 17. *By which spirit he knits and fastens us to Christ, Gal.*
Gal. 2. 20. 2. 20. *I live, as the soule in the body; yet not I, but Christ liveth in me, and the life that I now live in the flesh, I live by faith in the sonne of God.* And marke what the Apostle saith excellently to this purpose,
Rom. 8. 10, 11. *Rom.* 8. 10, 11. *Yee are not in the flesh, but in the*

spirit

spirit becauſe the ſpirit of God dwelleth in you, and verſe 10. *If Chriſt be in you, the body is dead becauſe of ſinne, but the ſpirit is life for righteouſneſſe ſake*, and ver. 11. *If the ſpirit of him that raiſed up Ieſus from the dead dwell in you, hee that raiſed up Chriſt from the dead, ſhall alſo quicken your mortall bodyes*, becauſe of his ſpirit that dwelleth in you. This is that ſeed of God, which whoſoever hath abiding in him hath the power of ſinne quelled and ſubdued in him, 1 *Iohn* 3. 9. *And anleſſe yee be borne againe by water, and the Holy Ghoſt*, ſaith our Saviour, *Iohn* 3. 5. *Yee cannot enter into the kingdome of God.* 1 Ioh. 3. 9. Ioh. 3. 5.

The ſecond thing that confirmes the point is the end of our Regeneration. As the end of our Adoption is to give us a right and title to our heavenly inheritance, ſo the end of this is to prepare and fit us for the ſame. For unleſſe we become new Creatures, that place is not for us; that is a pure and an holy place, *into the which no uncleane thing muſt enter, Revel* 21. 27. If ſome beggarly roague were taken up to attend upon ſome great man (much more if to be the adopted ſon to a Prince) he muſt be ſtript of all his ragges, and waſhed and purified, and even (if it could be) have a new heart put into him too; as *Saul* had, 1 *Sam.* 10. 9. and as *Rehoboam* took *Abijah*, and ſet him to be ruler over the people, and for that purpoſe inſtructed him, that ſo he might demeane himſelfe according to that ſtate whereunto he was advanced, ſo when we (wretched and forlorne creatures) are admitted not to be attendants only, but to bee the ſons and heyres of the King of heaven, we ſhould be Revel. 21. 27. 1 Sam. 10. 9.

ſtript

ſtript of our naturall defilements, and rid of our
Eph. 4. 23, 24. filthineſſe; *put off the old man, Epheſ.* 4. 23. 24.
that ſo we may be fit to live with them, which are
Acts 26. 18. holy, as *Acts* 26. 18. *To have an inheritance among*
them that are ſanctified, without holineſſe no man ſhall
Heb. 12. 14. *ſee God*, ſayes the Apoſtle, *Heb.* 12. 14. *and except*
Iohn 3. 3. *yee be borne againe*, ſaith our Saviour, *Iohn* 3. 3. *Ye*
cannot ſee the kingdome of God; if wee cannot ſee
God, or his kingdome without holineſſe, much
leſſe can we enter into it, and ſo we ſee the ſecond
point alſo proved.

Vſe. The Vſe whereof ſerves firſt to informe us of
the great dignity, the honourable eſtate, the won-
derfull excellency of every true believer, of every
member of *Chriſt*; ſo great and ſo high, that the
Apoſtle ſpeakes not of it without admiration,
1 Iohn 3. 1. *1 Iohn* 3. 1. *Behold what love the Father hath ſhew-*
ed us in that we are called the ſonnes of God. And in-
deed, it is a wonder, that we can thinke of it with-
out wondering. When it was told *David* that he
might be the Kings ſonne in law, what (ſayes *Da-*
vid) thinke you it a ſmall matter to be the ſonne in
1 Sam. 18. 23. law to a King? 1 *Sam.* 18. 23. How can we then
thinke it a ſmall thing to be not a ſonne in law, but
an heire, not to a mortall, but to an immortall
King; the King of Kings? How can wee but
deeme it a ſpeciall and unconceivable favour for
us vile, wretched, wicked and miſerable ſinners,
duſt and aſhes, ſilly wormes, veſſels of wrath, and
vaſſals of Sathan, to be preferred to ſo great a dig-
nity, as to be ſonnes and heyres apparent unto the
kingdom of God!

Conſider it, I beſeech you, by ſome degrees.

It

It is no ſmall matter to be an Attendant unto a Prince, or to ſome great man under the Prince, as it is ſaid of the prudent, *He ſhall ſtand before Princes*; and the Queene of *Sheba* accounted *Solomons* ſervants happy that ſtood before him, 2 *Chr.* 9.7. But how much greater an honour is it to be ſervant to Almighty God? Which title not only the Apoſtle *Paul* tooke unto himſelfe, and ſtiled himſelfe by in the beginning of ſundry his Epiſtles; but alſo the bleſſed Pſalmiſt entitles the 18. 36. and divers other Pſalmes, *A Pſalme of David the ſervant of the Lord*; as a matter of excellent dignity; as *Theodoſius* thought it a greater honour to be the ſervant of God, then to be Governour of the people of God. 2 Chron. 9.7.

But yet a greater honour is it to be the Kings friend, as *Zabud* is tearmed, 1 *Kings* 4. 5. but not onely *Abraham* is called the friend of God, *Iames* 2. 23. (taken out of 2 *Chron.* 20. 7. and *Iſa.* 41. 8.) but alſo all the faithfull, the ſonnes of *Abraham*. *Iohn* 15. 14, 15. *Ye are my friends, if ye doe what I command you.* 1 Kings 4.5. Iames 2.23. 2 Chron. 20.7. Iſa. 41.8. Ioh. 15.14, 15.

But yet further, becauſe the ſervant abides not in the houſe for ever, *Iohn* 8. 35. but the ſonne abides for ever; thou art alwayes with me, and all that I have is thine; as he ſpeakes in the parable, *Luke* 15. even this high priviledge we have alſo by our adoption, as the Apoſtle ſaith, *Gal.* 4. 7. *Wherefore thou art no more a ſervant, but a ſonne:* and what followes thereupon? Now if thou be a ſonne, thou art alſo the heire of God, through Chriſt, *Rom.* 8. 17. If we be ſonnes, then are we alſo heyres, even the heyres of God, and heyres Iohn 8 35. Luke 15. Gal. 4.7. Rom. 8.17.

annexed to *Christ*. And therefore as *Christ* is heyre of all things, *Heb.* 1. 2. *so also are we, Revel.* 21. 7. *for whether they bee things present, or things to come, all are yours, and ye Christs, and Christ Gods,* 1 *Cor.* 3. 22, 23. It is not with God as with great men, *Abraham* could make but one son his heyre; and *Rehoboam* onely might succeede *Solomon* in the kingdome, 2 *Chron.* 11. 22. but *Christ hath made us* (even all that are regenerate) *Kings and Priests to God his Father, Revel.* 1. 6. God will give a crowne, a kingdome, unto every one of his children; *Feare not little flock for it is your fathers good pleasure to give you a kingdom, Luk.* 12. 32. and *Come yee blessed of my Father, receive the kingdome prepared for you from the beginning of the world, Matth.* 25. 34. This is the first use, to set forth the great dignity whereunto the faithfull are advanced; so great, as greater cannot be conceived.

Revel. 21. 7. Heb. 1. 2. 1 Cor. 3. 22, 23. 2 Chron. 11. 22 Revel. 1. 6. Luk. 12. 32. Matth. 25. 34.

Vse. 2. The which then in the second place should stir us up to receive, and embrace *Iesus Christ*, by a true and lively faith offered unto us in the word of God, the Gospell of salvation. We see how ready men are to creepe and insinuate themselves into great mens favours where they have some hope to get somewhat by them; especially if hee be a rich man that is without posterity. But here is an inheritance beyond all in the world, and yet how few labour and strive for it! we should then check our selves for our backwardnesse; and labour for a true and a lively faith, whereby wee may become the adopted sons of God. And so should wee bee as carefull of our children, not onely to bring them unto baptisme, but that they may have the

the fruit and effect of it; to labour to unite them, as to the politick body of Christ, so unto his mysticall body; not to teach them (as most Parents do) civilly only, but christianly too.

But may some say, *Sir*, All this exhortation is needlesse, and might well have beene spared, for we are the sons of God already, and so have right unto the heavenly inheritance. *Object.*

I could wish, it were so. But there are many so called, and conceived so to be by us, which neverthelesse are not so with God. *Sol.*

It stands us in hand therefore (and so to passe to a third use) to try our selves, and examine our Adoption by our Regeneration, for unlesse thou art regenerated, thou canst have no assurance, or knowledge of thy Adoption. *Vse 3.*

But how then may we know that we are regenerated? *Quest.*

I answer, by the nature of it, it is a breeding; now breeding is a producing of a living entire creature, resembling the party by whom it is produced. For in every naturall birth there are these foure things. *Answ.*

1. A producing of a new creature. Now it is a rule in Philosophy, that the generation of one is the corruption of another. So in the spirituall birth, the old man must be put off, before the new be put on, *Rom. 6. There must be a death unto sinne ere there can be a life of Grace*; a dying to sinne before a living to God; as the seed cast into the earth must dye, ere it can quicken, 1 *Cor.* 15. Vnlesse therefore we finde in our selves that sin is not only curbed and restrained, but even quelled and killed, Rom. 6. 1. 1 Cor. 15.

wee are not as yet borne a new.

2. Breeding is of some living thing; so in the spirituall birth, *Ephes.* 2.5. *You hath hee quickned which were dead in trespasses and sinnes*, *Ezek.*36.26. A new heart will I give unto you, and there will be an alteration and change in a man when hee is once regenerated; a new joy, new love, new feare, new desires; and the Sabbaths of God, which formerly were wearisome and burthensome unto him, are now delightsome; and so of the rest. In a word, he will love what before he loathed, and loath what before he loved.

Eph.2.5.
Ezek.36.26.

3. Breeding is a producing of an entire body; children have at the first not a rude masse, but an organicall body, all the parts and lineaments of a man. So it is in this spirituall breeding likewise; put on the new man, *Eph.* 4. when men therefore shall seeme to be renued in some part alone, and not in the rest, they are not regenerate, they are not borne again, if they deny themselves in some lust, and not in others, so long as they live in any not controversed, but confessed sin.

Eph. 4.

4. Breeding must be the producing of a Creature after the image of the party producing; every living creature begets his like; a sheepe brings not forth a wolfe, nor a Pigeon hatch a Kite. Even so God begetteth not young devils, but saints like himselfe. Those whom he foreknew, he predestinated to be like unto the Image of his sonne, *Rom.* 8.29. But now if God be pure, and thou a professed Impuritan (as I may say) one to whom the very name of purity is reproachfull; if God be holy, mercifull, humble, and thou beest unholy,

Rom.8.29.

unholy, cruell, proud, thou mayest assuredly hereby know, thou art not as yet regenerate; and so consequently canst have no assurance of thy adoption.

But if upon strict examination, thou canst finde thy selfe regenerate, then in the next place learne thy duty; for every honour hath a burden attending upon it; This duty is described by the Apostle *Peter*, 1 *Peter* 1. 14. *as obedient children, not fashioning your selves according to your former lust in your ignorance*, verse 15. *but as he which calleth you is holy, so bee yee holy in all manner of conversation*, verse 17. and if ye call God father, who without respect of persons judgeth every mans work, passe the time of your sojourning here in feare. *Vse.* 4. 1 Pet. 1. 14, 15, 17.

First therefore, art thou called to be a sonne? then this estate requireth other manners, thou must behave thy selfe as a sonne; that is, thou must abdicate and abandon all bad company, all thy former sinnes and lusts, never to resume, or take them into thy practise againe.

It had beene a shame for *Saul* after he was made King to follow his fathers Asses; it had beene a shame for *David* after he was made King, to follow the *Ewes* with young, as before *Psalme* 78. 71. It had beene a shame also for *Agathocles* a Potters sonne, to bee raking in the dirt and mire, when he was a King. In like manner must it needs be a shame for us, who are heyres apparent to the kingdome of heaven, to bee groveling among things of this life with others; but as we are partakers of that heavenly calling, *Heb.* 3. 1. *So should we have our conversation in Heaven*, *Phil.* 3. 20. Psal. 78. 71. Heb. 3. 1.

2 Secondly, Thou must be an obedient son; because thou art a son thou must not therefore think thy selfe exempted from duty; It is true indeed, the Apostle saith, wherefore, thou art no more a
Gal.4.7. servant, but a sonne, *Gal.*4.7. but that frees us not from Gods service, and from our obedience unto him, as many would take occasion by these words
1 Cor.7.23. likewise of the Apostle, 1*Cor.*7.23. *Yee are bought with a price, be not ye therfore the servants of men: to shake off all bondage and service to man*; whereas on the contrary it is to be understood, that because now they are professed Christians, being redeemed and bought by *Christ*, they should now serve men, not as the heathen did, but as the children of God; in singlenesse of heart as unto *Christ*,
Eph.6.5. *Ephes.* 6.5. Even so should wee serve God now professing to bee his children, in a more free and honourable manner then heretofore; not for feare of the whip, or for hope of wages, but for love,
2 Cor.5.14. the love of *Christ* constraineth us, 2*Cor.*5.14. It stands us upon now therefore to be more circumspect over our selves, and more carefull of our courses, then ever heretofore we have beene, that ye might walke worthy of the Lord, saith the Apostle, and please him in all things being fruitfull in every good work, and increasing in the knowledge of God, *and giving thankes to the father who hath made us meete to be partakers of the inheritance,*
Col.1.10,12. *of the Saints in light*, *Col.*1.10, 12. *If wee be sonnes, then must our light so shine before men, that they seeing our good works may glorifie our Father which is in heaven*,
Matth.5.16. *Matth.* 5.16. There is a good speech of *Nazianzene*; If thou art a slave, then serve God for feare,

feare of the whip, if an hireling, then for hire: but if a son, then for love; more affectionately, diligently, lovingly, cheerefully, and freely, then ever heretofore.

The last use then, (for I am inforced to cut off many things) is for consolation, and encouragement against any misery that can befall us. *Vse 5.*

First, Here is comfort against the sight and sense of our own unworthinesse; if a man were to expect heaven by way of merit, indeed (as the Papists teach and maintaine) then should our hope be little enough of ever comming there. But our hope is grounded on the promise of God; for ye are all one in *Christ Iesus, and if yee be Christs, then are yee Abrahams seed, and heyres by promise, Gal.* 3.29. What if a rich man will take up a rogue, and make him his heyre; who can hinder him? or what if a Prince (that hath power to dispose of his crown) should bestow it upon a Peasant, where he lists, what shall let him? so what if it pleaseth God to take mee and thee, and bestow upon us meerely of his owne good will, a crowne of life, an heavenly inheritance? who shall hinder him? though it were presumption in any to have moved God in it, unlesse God should meerely upon his owne free love and good will have offered it. 1 Gal. 3.29.

Secondly, Here is comfort against outward poverty; it cannot hinder, or keepe us from heaven. *God hath chosen the poore of this world to be rich in faith, and heyres of eternall glory, Iames* 2.5. and *blessed bee yee poore, for yours is the kingdome of heaven, Luke* 6.20. *Matth.* 5.3. who would thinke much to live in a poore and low meane estate for a while, 2 Iames 2.5. Luke 6.20.

a while, it hee knowes hee ſhall ſoone come to a rich and wealthy eſtate, eſpecially if hee knowes he ſhall be advanced to a kingdom: as *Ioſeph* therfore was bid to tell his brethren, that they ſhould not regard their ſtuffe, for the beſt of all the land of *Egypt* was theirs, *Geneſis* 45.20. So all the want and poverty which the faithfull ſuffer ſhould no whit diſmay them; when their thoughts are ſet upon their heavenly inheritance. This made the faithfull ſuffer with joy the loſſe of their goods, knowing that in heaven they had a better and an enduring ſubſtance, *Heb.* 10.34.

Gen. 45.20.

Heb. 10.34.

3 Thirdly, Here is comfort againſt contempt of worldlings, who know not the dignity which the godly have in being Gods children; nor the account which God makes of them. Behold, ſaith the Apoſtle, what great love the father hath ſhewed upon us that we ſhould be called the ſonnes of God! but this the world knoweth not. Will a great man be troubled if a beggar ſcornes him? what if baſe wretches (for they are no better) ſhould contemne and deſpiſe Gods children, what need they care? when our King went into Spaine diſguiſed, was he troubled (thinke ye) becauſe he was not reſpected according to his worth by thoſe amongſt whom he came? No ſurely; he knew that when he returned he ſhould find royall entertainement with his father. In like manner the faithfull need not be troubled for that the men of the world ſet ſo light by them, ſeeing God hath them in ſo high account and eſtimation; and ſeeing a time ſhall come when thoſe perſons, by whom they are ſo undervalued now, ſhall bee

1. Ioh. 3.1.

trodden

trodden under their feet, as the Prophet ſpeakes, *Mal.* 4. 3. Mal.4.3.

Fourthly, Here is comfort againſt feare ſo of want; they may be ſure God will provide for them. *Matth.* 7. 7, 8, 9. *Which of you having a childe that ſhall aske you bread, will ye give him a ſtone? or if he aske a fiſh, will ye give him a ſerpent? If ye that are evill know how to give good things unto your children that aske you, how much more will your Father which is in heaven give good things to them that aske him?* As he ſaid by *Hezekiah*, *The King my Maſter can deny you nothing.* So in *Matth.* 6. 26. *Conſider the foules of the aire, for they ſow not, neither doe they reape, nor gather into barnes, yet your heavenly Father feedeth them; are not ye much better then they?* He is but their Creatour, he is your Father. Will any man be ſo unnaturall, as to feed his hawkes and hounds, and ſuffer his children to want food? And will God our heavenly Father take care (thinke you) for crowes and ravens, and ſuffer his children to want? 4 Matth.7.9,10. Matth.6.26.

But how comes it to paſſe then, that ſometimes they doe want? *Queſt.*

I anſwer: Doſt not thou thy ſelfe compell thy children to faſt, when as thou knoweſt meat would hurt them? If God ſhould ſee any outward and temporall good thing to be good for them, they ſhould be ſure to have it; and whenſoever he withholds it from them, he foreſees, that by their enjoying it, the more hurt would redound unto them; otherwiſe (ſaith *Auguſtine*) he that will graunt a crowne will he deny a crumbe? Feare not little flocke, *Luke* 12. 32. It *Anſw.* Luke 12.32.

is as easie a matter for God to bestow upon us all the wealth in the world, as for us to bestow a crumbe upon a beggar.

5 Fiftly, here is comfort against those infirmities and weaknesses that hang upon us while we live here; we may be sure our Father will beare with them; as a father hath pity on his children, so will the Lord have compassion on them that
Psal.103.13. feare him. *Psal.* 103. 13. I will spare them as a man spareth his owne sonne that serveth him.
Mal.3.17. *Mal.* 3. 17. A small thing, we know, done by a sonne is more acceptable then a great deale done by a servant; a man respects his weake childe that cannot get his bread; as much as him that can earne his owne living: Will fathers thrust their children out of doores because they are not able to help themselves? No they will the more tender them, and beare with them. In like manner our heavenly Father makes account of his weakest children notwithstanding their manifold infirmities.

6 Sixtly, Here is comfort against afflictions. Can a woman forget the sonne of her wombe? (Sion thought that God had forgotten her) though she
Isa.49.14,15. should, yet will not I forget thee, *Isa.* 49. 14, 15. he will lay at no time more upon us then we are a-
1 Cor.10.13. ble to beare, 1 *Cor.* 10. 13.

7 Seventhly, Here is comfort against persecutions, wrongs, and injuries offered them by the wicked; for God will be sure to right them, he will be unto them a wall of fire; and he that toucheth them, toucheth the apple of his eye, *Zach.*
Zach.2.5,8. 2. 5, 8. Men are commonly as chary of their children

dren as of themselves, and had rather many times suffer wrong then their children should. So sayes the Psalmist, *Psal.* 2. *Kisse the Sonne lest he be angry*; take heed how ye offer any indignity to Gods Sonne; and what is there said of Christ, is true of all the co-heires with Christ; whosoever shall offer the least injury unto them, shall be sure to smart for it. It were better for him to have a milstone hanged about his necke, and he cast into the sea, then to offend one of Gods little ones, *Mat.* 18. 6. For he that redeemed them is mighty. Psal. 2. Matth. 18. 6.

Eightly, Here is comfort against perils, dangers, and distresses, for God will guard such as be his. They that trust in him shall be as mount Sion, that cannot be removed, *Psal.* 125. 1. The Angel of the Lord is about those that feare him, to guard them and keepe them continually. Nay mark that famous place in *Esay*, *Isa.* 43. 1,2. Thus saith the Lord, feare not, for I have redeemed thee; when thou goest thorow the water, I will be with thee, that the waves drowne thee not, that the billowes swallow thee not up: and when thou goest thorow the fire, thou shalt not be burnt, neither shall the flame kindle upon thee. Let afflictions, let perils like the raging seas fall upon thee, let dangers fiery and fearefull overtake thee; here is comfort against the worst, God will be with thee. He will never leave thee, nor forsake thee. 8 Psal. 125. 1. Isa. 43. 1,2.

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